

# REFLECTIONS

P. N. A.

Nonfensical and Scurril Pasquill, against the  
Parson of *Bancbury*, Penned by a Brain-  
less Bigote, named *William Forber* Ad-

NOTE. The several  
which Antisubversions are, herein contained in this Answer, is  
sentive comes from a Friend at South.

Let us, we say, if after the manner of *Max*, I have fought  
and stand at Ephesus, what will ye say to me.



Printed in the year M. D. C. VI.  
By *Mr. Andrew Symonds* at the last of the

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# ERRATA

The Candid Reader is desired to correct these following Errata, as  
the any literal Escapes, or wrong pointing &c. The Author being  
at a great distance from the Press.

Page 10. line. 28. for Spring. read Spring. P. 22. line. ult.  
for Contrived read contributed to P. 28. l. 1 for lodge r. Relieve  
P. 32. l. 22. f. far better of r. far better Part of. P. 40 l. 36.  
is to blame r. is to be blamed P. 53. l. 7. for Ptal. 95. f.  
Psal. 94 P. 55. l. 26. f. Favor r. Favour

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Some just Reflexions, on a Nonsensical and  
Scurrill Pasquill, against the Parson of Ban-  
chory &c.

SIR, I find the import of your Letter is to understand from me (whom you entitle the Parson of Banbury his Ambassador) if that Scurrilous Pamphlet penned by W. F. Advocate, for making some charitable Observations on his Book against the Tithe, is yet come to his hands, and since it is so stuffed with so many notorious Untruths, his Friends here are apt to conclude, that he had never yet the ill Luck to see or hear of it, otherwise they do not doubt, but are this time of day he would have put to practice, what one of the Ancients used to say, viz. If any man throw Dirt in my face I will take the boldness to wipe it off.

For Answer, you shall understand, that the Parson could not but know, that that there is such a Pasquill come abroad, being the same, which Courants come to his hands every Week, and that he found the Gazeriteer was become Mr. Pasquills Trumpeter, and that he delivered Post days before the middle of *Leas*, on which I cannot forget to send you the Parson's Observation, that if this Government Intelligence concerning the general Revolt of Spain, from the French to the English Prince, had remained as firm after the publication of it in the World, as did that of the *pasqui*, all the Confederates would have to have given him thanks: but the best Apology he can make for this slip of Intelligence, is that of the *Athenian Oracle*, who having told the people of *Athens*, that their Army should but obtain a great Victory over their Enemies, this occasioned some few and foolish people for three days time, all on the fourth day had certain Intelligence, that their Army was quite defeated, which put them in a great rage against their false Informer, but he boldly replied up to the Clouds for Oracles, and said, My Masters shall not care I am gone, for I have given you food, and be merry these days upon it.

But in return to the Parson, he will be very well satisfied, that this page of that designed Libel, is the first and last of the kind, that this paper will ever be guilty of.

It, it would be found no Hypocrite, but all of a piece as to External and internals, therefore he could not call for it, nor cast any Eye or thought upon any Line of it, tho it were brought to him, till the *Hebdomada magna & sancta*, with the Anniversary of our Saviours Resurrection were past, lest the Spirit that reigns in that wicked paper, should attempt to steal into any corner of that Room, which ought to be preparing for an infinitely worthier Guest: Then he told me a story of *Numa Pompilius* the 2d K. of Rome, that being advertised, in the midst of his Devotions to his Imaginary Gods, that a malicious Enemy was advancing towards the City, he returned no other Answer to the Informer, but only this; *Ast ego Sacrifico, & hoc age.*

You who know his great zeal for the primitive pattern, since ever he could write *Man*, will judge it nothing strange, that he denyed the noticing any trifling matters (I suppose there had been nothing of malice in them) (ill the *Caput Institutionis*, that great day of the feast was overpast, but I believe you will be apt to admire, that after he had read that *pasquill*, he was once resolved to make no reply to it, but allow the Author the Fate of old *Alexander Ross*, to be despised by those whom he had affronted, as unworthy of a Confutation, of which he gave one instance in Lieu of many, viz. how soon the famous Dr. Brown had published his *religio medici*, Sir Kenelm Digby ( Author of the history of Bodies, and some other Treatises ) had his Animadversions upon it, and so had Mr. Ross upon them both, but tho S. Thomas Brown so far noticed the Observations of Digby, as to thank him for some of them, yet both of them thought it below them, to take notice of the latest Observer, the Dr. having given this reason for it, That it is no good fighting with Draywen in a puddle, and therefore he had received his Dirt and passed by. Or in imitation of *Socrates*, who being attacked by an insolent Currihamane shape, said no more to those who advised him to pursue the Criminal before a Criminal Judge, but this, *An si me affinis calce petisset, ei diem dicerem coram pratore?* Or as *Cato* the Censor, having received a blow from a Clown, said, that he would not honour him so far, as to let him know that he stood in need of a pardon. *Quisquis detrahbat fama mea addit mercedi mee*, Saith St. *Augustin* ( meaning when any suffers for Truth and Righteousness ) to which notable Expression, that of *Seneca* ( tho a Pagan ) seems to be Analogous, *mala opinio bene parva deleat.* But when his Friends put him to it, to know his Reasons why he was resolved to be silent

under so great provocations, 'tis worth the while to notice them which I shall declare so fully as possibly I can remember.

This Discourse he ushered in with an account of an Emergence in the days of the famous Q. Elizabeth. There came a *Polonian Ambassador* to *England*, who most insolently threatned that Masculine Queen, with War by Sea and Land, if such satisfaction were not given to that State, as he required, this pretended Son of *Mars*, delivered his mind in the best Latine he had, to whom that truly great Princess returned no other answer, but only these 4 words, *Expectabamus Legatum accepimus Heraldum.* and instantly discharged him as unworthy to appear one Minut longer in her Royal presence; Then he subjoined, I did indeed expect if that Decimo-massix should make any reply, it should have been to those particulars, wherein I taxed him with Error and Immorality, viz. his Nick naming Patronages of Churches, a Popish Custom; whereas (as I suppose) 'tis sufficiently demonstrated, that it was practised in the Catholick Church diverse Centuries of years before the rise of that Antichrist, and so it could be no point of Popery, and that the same was both lawfull and reasonable when conscientiously practised: the next was a reproof of Sacriledge, i.e. the voluntary and perpetual alienation of any thing that was once consecrated to God, unto a profane or common use: and that the said desecration and all the Abettors of it are very odious in the sight of God, is evident in the Eyes of all those who believe either the Old or New Testament, or who will learn Righteousness from the many Judgments of God, which have been upon the Earth upon that account. The 3d concerned the ancient Patrimony of the Church, which this *Turbator* hath endeavoured to undermine, so far as his pith could go, by writing that he had sufficiently confuted the *jur diuinum* of *Tiber*, notwithstanding all the Ecclesiastick Councils had declared for it; as also all the primitive Fathers and all the great Luminaries of the Church of *England* (not to speak of all the Canonists in the Roman Church) so that I had good reason to term that most insolent Expression (considering his great Antagonists) a vain Braggadocio and a meer Pigmorian puff against a giantick Stature.

Hold, said one of the Company, before you proceed further, there is another Expression which nettles him more, than that of *Pigmorian puff*, which he deems not only grossly incivil, but full of malice, and a most undervaluing Satyr, viz. that he deserved a Fool's Coat for  
speak,

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Speaking at that rate, and in my conceit, *hinc illa Lacryma. & ra-*  
*diis.* As for the charge of malice, said the Parson, I know 'tis an  
old Maxime, *Obsequium amicos, veritas odium parit,* 'am I become  
'your enemy, said the Apostle, because I tell you the Truth, yet he  
who sees the hearts of all men, knows that any Observations I have  
made upon the works of others, proceeded from a principle of Zeal  
for the Truth, I being convinced, that all Christians in whatever  
Sphere they move, are bound according to their Capacities and Op-  
portunities, to endeavour a separation 'twixt the darkness of Error,  
and the Light of sacred Truth, and that I never designed Vain-glory  
In any such matters, there be some here that can bear me witness,  
that having made some Observations on a great work, almost an hun-  
dred times as voluminous, as the bulk of that little piece, ye are  
speaking of, and which I am sure cost me an hundred times more  
pains, than the other, yet I ordered these Papers to be sent to the  
Author, that where any mistakes had been rightly noted, they might  
be rectified at the next Impression; for I know he thought not him-  
self infallible. I am persuaded that the Devils malice is more sub-  
stantial than to be levelled merely at a Name, for if the Book had  
been Anonymus, it had been all one to me, and if he thinks some  
Expressions too keen, let him blame himself for offering to justify a  
capital Transgression, even that crying Sin of Sacrilege, which no  
conscionable Christian in his right wits ever heretofore attempted.

As for Imputation of Folly to that insolent Expression, I am fully  
persuaded, that if any professed Christian had lived in the times of  
those jealous Emperors for our holy Religion, such as *Théodose* el-  
der and younger, *Marcianus* and *Tiberius* the ad, and had solemnly  
despised the Authority of the whole Catholick Church in its Repre-  
sentatives ( for not only many Provincial, but diverse General Coun-  
cils have determined the *jus divinum* of *Tiberius*, and never any decla-  
red against it ) & had openly undervalued the judgment of the primi-  
tive Fathers, many whereof had sealed sacred Truth with their dearest  
Blood, neither was there ever any of them, who had occasion to write  
concerning that ancient patrimony of the Church, but expressly as-  
serted the *jus divinum* thereof: Therefore I say, if any had been  
found Ignoring at such venerable Authorities, he would not only have  
been declared a deserfer of Hood and Bells, but would have been con-  
signed to some Bedlam-house, lest his evil Communication abroad,  
should corrupt good manners; and to shut up this point, I do heart-  
ily

ally wish, what all Protestant Churches desire, for the Church of England, than some appear to have, both by their Words and Willings: for no sober Protestant can deny, that famous Church to have been the Center of the Reformation, and the strongest Bulwark for the two last Ages, against the Errors and Corruptions, the Superstition and Idolatry of the Roman Church, that ever was in the Christian World.

I come to the last particular, which concerns the Act of Valuation of Ecclesiastick Tithes, whereby all the Titulars, great and small were necessitated to bring their Hogs to a bad Market, and that the same hath proved so fatal to the Interest of this Church (as to the event) before the Commission of the Kirk, as that the same is mouldered away almost to just nothing, by the diverse defalcations which are made from the fifth part of the Heritors Rent in prejudice of the Titular, yet I made it appear, that suppose the fifth part had been justly payed without the least diminution, yet it falls short of the tenth of the Growth of the whole parish, nor to speak of the Fodder, which in droughty years makes a considerable advantage, when brought into the Paston's Barns, as our Antagonist phrased it. These four, are the principal parts of controversy, as for diverse incidental mistakes, it satisfieth me abundantly to find many of them called Typographical errors: I wish he had done so with all the rest, for a greater man than he is ever like to be, was not ashamed of his Retractions, *Vincet veritas* being the best Motto of the best of Christians. Now since vanity will not suffer him to comply with this Christian advice, let the judicious Reader determine, how well he hath defended these four particulars.

But instead of the reasoning on these heads, I find no reasoning at all, but a Rhapsody, not of pious Nonients (which is too fashionable in this Age) but of sturdlous Aithaldehy, the proper Language of Knaves & Bards, so that he cannot be in his own Element till he tryt with them, for which we need no other evidence, than the finishing of the greatest part of that flowery Pastill, with personal Reflections, & imputation of Criminalities, hence I may easily conclude, that there is some to grow but not this hot blooded Impertinent, as the Keeper of Bedlam, for he that hath any dealing with Fools, can never have done Impudence & conscience bring the most troublesome things in the world to answer, for such while Eyes their sole refuge, so that in my Judgment the said Mr. Pasquill resembles *Aristophanes's* Juggen, which the



consisting of 70 ingredients, the best of these simples were found to be *Dry and Docked*.

For he writes of me with as much confidence, as if he had been at my *Christning*, and stood by me ever since; and with as much truth, as if he had never known more concerning me, than he doth of the Man in the Moon: Whence ye may perceive, that he has not given his studies so much diversion as to consider what he sayeth: ever he had been at London, I would imagin he had learned his *Billinggate Dialect* there, but since I was never desirous to know his *ante-dia vita* it is possible he never crossed the *Tweed*, so that I am apt to apprehend that a *Kail-wife* at *Edinburgh* hath been his Nurse, & like another *Thersites*, hath taught him that bawling Jargon very early, therefore the best course I can take, is to comply with the counsel of the *Witsman*, Answer not a fool in his folly, lest thou seem to be like him, yet in charity I would give him the same advice, which I gave to a Gentleman in *Alford*, where I was Minister, who having taken off to that ridiculous Sect of the *Quakers*, was by the blessing of God on some means so well reclaimed that he returned to the Church for 12 Months time, but again relapsed into his former fooleries, so that he wrote a long Letter to me full of the *quakers* Complements, disparaging all the reasons I had formerly given him, and protesting, that he would have no more communication with me, either by Word or Write, I instantly returned this answer, That since I now find, that he had a *Copax Belleboro dignum*, I would undertake, under God, to extract all the wild fancies of his head, by seasonable Phlebotomy & specific Catharticks, and intreated him not to delay, that he might prevent the necessity of a Trepan. No doubt if any man of a copious Fancy, will trifle away some precious hours, in casting his Eyes on *Favonius* and *Perseus*, *Horace* and *Marshall*, with such Archbishops as *Lucan*, *Calles* and *Porphyry*, will find Satyre enough for a Pasquill, and may make it very voluminous, if he borrow opprobrious Epithets, many ill names and cheating deeds, from *Lucian*, *Borace*, *Quixote*, *Guzman*, & *Lazarillo*, *Rabais* the French *Lucian*, with the English *Booge* and *Cleveland*, which being seconded with a hellish faculty of solving Lies, which he believes not himself, but only huggs these infernal Maxims, *Calumniate audacter*, *Aliquid alteris*, he may make such a *Diaplosody* swell much above the bulk of the Jewish *Talmud*, *Mahomet's* *Alcoran*, the *Papish Legends*, & *Lucians* the history: But I had almost forgot out of this Lib, *Dox Quaker* and *Sis* *Andreas* with his sword,



notwithstanding the Pasquiller had minded me, that I had been fighting against *Wind-mills*, he should also have added, *Wind-guns*, and I must be his Remembrancer too as to another adventure of that Knight errant, who mistook the blood of the Grapes, for the blood of a Giant, and it is possible that vegetative juices hath so intoxicated the Animal Spirits of some, as to make them imagine, that they are fit enough to be Successors to *Sancho Pancho* in his Government of an Island, and when their Courage and Conduct fail them, to solace themselves with the Cordial of basted *Hudibras*.

As he that is in Battel slain, is in the had of honour lapp'd.

So be that's beaten may be said, to lye in honours truckle bed.

Now suppose two such Combatants should advance with their Armour so industriously hammered on the Devils Anvill (yet without the deadly Feuds of *Guelphs* & *Gibbelins*) that Pageantry could amount to no more, than a new Scheme of the solemn flying of *Polwatts* & *Montgomerys*, for ridiculous things require to be handled ridiculously, & who knows not, that the most infamous Scold still affects to have the last word of flying, and whether it be by sense or nonsense, in all one to her, providing she imitat the worst natured Curr, which will be sure to have the last paroxysm of snarling, and sit of barking, *as lium ferit*: being too well known to some petty-foggers: But I judge it much fitter for reasonable Creatures to imitat the Moon, who never alters her course, for all the Bawlings and Howlings of the *Hyrcanian Wölfs* and *Tigers*, when that Planet appears in her fulness, and I declare ingenuously, for as choleric as some judge me to be, that I have been some times more troubled with the byting of my horse heels upon the Road, by an ill natured Curr, than by all the Calumnies that ever were thrown upon me in this World, tho' I have been tryed with a large doze of them in my time. *Hic murus abacus est* &c. I do verily believe that it was one of the seasons wherefore, the famous *Socrates* was declared by the Oracle of *Delphi* to be the wisest man in the World, because he was never more concerned with Calumnies and opprobrious Speeches, than with the barking of a Dog. Who hath not heard of the Wind & Water wherewith *Xanthippe* accosted him, and of his most patient suffering thereof? and when a Friend told him, that a petulant Lyar had most basely revyled him behind his back, let him dashinado me also, said *Socrates*, providing I be not present. I shall therefore end this tedious Dialogue with the advice of that excellent unknown Author of the *whole duty of Man*.

which I am resolv'd to follow. For thus he writes in case of reproach-  
full words. "In themselves they can do us no harm, for they neither  
hurt our Bodies, nor lessen our Estates, the only mischief they can  
do us, is to make us angry, and our anger may do us many more,  
whereas he that mockly pusses them by, is never the worse for them,  
nay the better, for he shall be rewarded by God for his patience. I  
shall conclude in my own words, that since we are bound to pray  
every day to Almighty God, *not to lead us into temptation*, therefore  
we ought not wittingly and willingly to lead our selves into it, for ye  
need not be told, that *Scolding* is no *Scholarship*, and that some Mens  
Tongues are no *Slander*.

At last one of the Company spoke to this purpose, We perceive  
your only *Remora* is Temptation to Passion, when you cast your Eyes  
upon such a virulent and scurvy Satyr, But pray consider, that a ho-  
ly indignation, against palpable Errors and Immoralities is the very  
definition of Zeal, which being kindled at Gods Altar, is a most ac-  
ceptable Sacrifice to Heaven, *pax cum hominibus, bellum cum vitiis*  
being a sufficient Apology for all such holy Passions, for sheweth the  
ancient Apologists were prompted to write smartly and severely a-  
gainst *Jews* and *Pagans*: and diverse of the primitive Fathers with  
that same earnestness of Style against *Heresicks* and *Schismatics*, espe-  
cially the *Arians* and *Donatists*. No doubt the paralytical Courtiers  
of the Emperour *Constantine*, were ready to suggest to that Here-  
sick Prince, that the Invectives of St. *Hilary* were too bitter for a  
Crowned Head, and far from the advice of that *Persian* Queen *Parysatis*,  
That whosoever presumes to admonish his Prince, it ought  
to be done in silken Words; and questionless the flatterers of *Julian*  
the Apostat, harped on that same spring, when *Gregory Nazianzen*, &  
Bishop of *Alexandria*, took that unhappy Apostat to task; but all of  
them thought it a sufficient Apology for their sharpness of Style,  
called by themselves *Stylus aculeatus*, that it was the will of God,  
who is no respecter of persons. Then the last speaker arose, and  
said, I will instantly leave you, unless three reasons in conjunction  
do influence you to set pen to paper, not to write a Volume, but a  
Sheet or two at most, the Motives are these. 1. Tho' you apprehend  
that he hath quite flunked away from the Argumentative part, &  
hath taken his refuge in Lies and personal Reflections; yet since he  
pretends to give some answers to your reasons against his unjustifi-  
able Opinions, you are bound to underwrite the World, by disco-  
vering

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vering them (as you may easily do) to be weak as Water, yet suppose his words had been embellished with some flowers of *Rhetorick* (from which I confess his Expressions stand at a very great distance) you would find occasion to say of it, as one did of an impertinent Disputer, that was very brisk and fluent in his Argument, *bene disputat sed nihil ad rem*. 'Tis possible indeed that some have seen the Pasquill, who never compared the same with your Observations, and yet are apt to conclude, that this Hurrican carries all before it, such may be justly despised as verifiers of the old Observation, *Strutorum plena sunt omnia*, Or as the Fool thinks, the Bell clinks; but I know some judicious and unbiassed persons, who have impartially considered both the one and the other, and tho' they did readily grant, that the far greatest part of the Pasquill is eccentrick to any argumentation, either from Scripture or Reason, yet since the Author of the Pasquill, pretends to have given some silly Exceptions against some of your Reasons, we think you are bound to give some satisfaction to those indifferent persons, who do already compare the after game of your Antagonist to the strummings of a *Viper*, after she has bit off her Head. 2. Tho' it is possible the *Pasquiller* might have been one of the Devils Agents, in forging one of these base Calumnies, which all who know You, are convinced to be as false as falsehood it self, and whosoever was the Coiner of it, deserves no better complement, than *Polyeare* gave to the Heretick *Marcion*, viz. I know thee to be the first begotten of the Devil, yet being one malicious person may cause a thousand lye, at least speak untruths; 'tis fit you be told, that some Articles of that Lybell be founded upon common Report some years ago, and the vulgar Bruit hath too often a Blister upon her Tongue, *vox populi*, being many times *vox diaboli*, yet being there is an old Maxim, *That omnis fabula fundatur in historia*, I wish you comply so far with the desire of your Friends, as to conjecture (at least) at the first rise of those invidious imputations; for the balest of vices, and that is Envy, is truly said to be the Daughter of a good Mother, for tho' true Charity puts the best construction upon ambiguous Actions or Expressions of our Neighbours, that possibly they can admit, yet the course of Malice is diametrically opposit, and point blank contrary thereunto: For if you neglect to undeceive charitable Spectators, some may chance to apply to you that Lamentation of good old *Salvian*, *In nobis Christus patitur opprobrium, in nobis Ecclesia patitur maledictum*,

Lastly, I must accost you with an Argument, which I hope will be found irresistible, and that is to be found in the very beginning of the Pasquill, where it is boldly asserted, That the Reverend Bishop of Carlisle hath totally approved that Book, which by your Pasquiller was written ( under the notion of History ) against Ecclesiastick *Tiibes*, and knowing you to have such a veneration for that most worthy Prelate, I suppose you will find your self concerned to vindicate his Lordship from that injurious aspersion, which minds me of some Hereticks in the primitive Church, who fathered their own naughty Opinions, upon some holy and learned Bishops, well-knowing that their own counterfeit Coin would never be current, if it did bear the impression of their own despicable Names.

To which the Parson returned. Sir, I acknowledge you have asked the part of a prudent Orator, in making your strongest reason the *Epiphonema* of your Discourse, so that thereby you have prevailed, for *jacta est alca*, I will God willing cross that *Rubicon*, and will make great hast through that dity way, like those who tread in *Quagmires*, or very quick Sands, by confining my self to these three Motives, you have just now mentioned: but withall I must tell you, That your second Reason necessitates me to discover some *Argana Imperii* with the same kind of unwillingness, as a Merchant in a Storm-beaten Vessel, throws his Goods into a tempestuous Sea.

Then all arose and said, we again intreat you to be *Laconick*, your Genius being so well known to us; that we have many times applied to you that of the Poet, *inopem me copia facit*, and we all intreat you, to overlook any Tinkler Language you may find in the Pamphlet; And as we have often heard you commend that wise and virtuous philosopher *Socrates*, as the most excellent person in all the *pagan* World, so we hope you will imitate his Example, who being informed that *Anaxus* and *Melinus* ( who did at last persecute him to death, because he had reproved their wicked and scandalous Lives ) had hired that Mercenary Poet *Aristophanes* to compile that bitter comical Satyr, termed *de Nubibus*, moerly against him; yet he went to the publick Theatre, and did laugh as heartily, at the many quirks, jeers and raums found in it, as any of the unconcerned Spectators; Hold (said the Parson) ye are understood, and I will assure you, I will be so far from a twang of *Horacian*'s humour, that I will see the part of *Diogenes* all along, therefore hinder me no longer from the task you have set me, for I will keep full in mind

that notable Observation of the Historian, *Convicta spectant exolefcunt, firmitate agitata videntur*, and shall study briefly as much as possibly I can, tho' I cannot forget that old Aphorism, *plus rogabit, fac*, You need not be told the rest of it.

*Here follow the words which were dictated to me by the Person himself, which be termed, A Review of a Ludicrous Pasquill.*

Pag. 32. I wish this Author had never deviated more from the path of Truth and Righteousness, than in giving such glorious Epithets to that worthy Bishop of *Carlisle*, for his great piety and vertue joined with great Learning, deserves much more: and as it is my Judgment, That some Bishops are not worthy to carry the Books of some others of that Character, so I believe, there is not any discreet Presbyter who would judge it any disparagement to carry the Books of such a deserving Prelat, and who by his Writings hath manifested himself a great *Antiquary*, and as it is said of the good *Centurion* in the Gospel, he appears to be a Lover of our Nation, which makes many apprehend, that he hath some *Scottish Blood* in him, tho' that may proceed from the generosity of his Temper, it being but too well known, that there be some in the World, who are so entirled, and who profess such an Originall, shew no more kindness to their Country-men, than if they had been born at the *Cape of good hope*, or the *Magellan Straits*. I do indeed honour with all my heart this great *Luminary* of the Protestant Church, tho' I have not the honour of his acquaintance, I mean that worthy Bishop of *Carlisle*; and did so before Gratitude prompted me to be thankfull for being so good a friend to a near Relative of mine, which layes a new Obligation upon me to vindicate that great Soul, from that base aspersion thrown upon him by the Author of that pretended History of the *Tinnes*, as if our good Bishop had approved all that is written in that intended Satyr against the Patrimony of the Church, which I shall ( *Volens numerare* ) do in few words.

There is usually no small difference betwixt the declared Sentiments of a Man in reference to a Book, which by Printing is become *publici juris*, and that which he sees in *mundis*; for suppose the first Copy that hath peeped out out of the Press, be sent by the Author to one, whom he accounts his greatest Friend, the Donator perceives



It is not sent *ut in auctoribus*, but *ut in auctoribus*, therefore finding some good things in it, he returns a *Synecdochical* Complement, for that little Present, it being a damnable piece of work, when a *nigrum theta* is justly prefixed to every Line thereof, but when Papers before ever they see the Light, are brought to a wise & learned Man and he seriously intreated to give his impartial judgment of them, and the Author will take it as the greatest Favour any Friend can do him: I am persuaded the written Sheets of many Authors, would undergo the Fate of *Marcilius Ficinus*, who afterwards made a considerable Figure in the learned World, but having, when he was very young, translated *Plato* into Latin, came to his learned friend *Masurius Caudius*, to know his Opinion of it, where *Caudius* after he had perused some few Leaves, and perceiving that it would not satisfy the Expectation of the Learned, considering that it was but slubbered over, & that it resembled the Original (as *Cicero* the younger did his Father) in nothing but the name: First he told *Ficinus* the Story of *Augustus Caesar*, his *Ajax* (which was a Tragedy penned by the Emperour himself, but it displeased him when it was done) One of his Favorites demanded what was come of his *Ajax*; he is exprest said the Emperour upon a Sponge, and I will just now (said *Caudius*) exhibit its parallel to you; therefore he took a Sponge, and having dipped it in an Ink pot, blots out the first page, and turning to *Ficinus*, Thou seest, quoth he, how I have corrected the first page: If thou wilt I shall correct the rest in like sort; To whom *Ficinus* very mildly answered. No reason that *Plato* should be disgraced through my default, and so refined it again: The Application is easie, tho' me fears that friendly correction would have been very uneasy to those, who (as *Martin Luther* had use to say) are born with a Pope in their Breasts, which makes them dream, that all their own Opinions are infallible.

Let us come to the wagering Trade, and I will adventure above an even Lay, even an 100 Crowns against 50, yea 1000 against 500, That our self panegyrist, shall not produce it under that worthy Prelats hand; that he approves every Article that is written in that Book: I shall for brevities sake, instance but one at this time, and that is his Endeavour to justify (tho' God knows very weakly) that Sacrilege, which hath been committed in Britain these two last Ages; but that we may not make a blind Bargain (for a *siding Mare* hath need to be well girded) I cannot abstain from some Pro:



verbs which are part to the purpose, let some men be never so angry) I say, it must be done upon clear termes, for they are very Injurious, to some Holy Bishops in the Primitive Church, who brand their great Charity, in times of extreme Necessity, with the odious title of Sacrilege, for 'tis certain they did disfigure their Churches of their Gold and Silver Chalice, that they might preserve the living Temples of God from starving, but how soon it pleased a mercifull God to open the barn doors of heaven again, they failed not to make restitution of what they had borrowed in time of necessity, with the addition of the 5th part more according to the *Mosaick* law; So that the Tenour of our engagement must be this, that what was once consecrated to a Sacred use, may lawfully ( I mean Gods law ) or without sin, be alienated willingly and wittingly to a profane or common use, without any design of ever making the least restitution: Yea I will engage ten to One, that there is not any Good Intelligent Bishop in the whole Christian World, that will subscribe to such an abominable Doctrine, which is not only directly repugnant to Holy Scripture, but also to all the connaturall Morality of all the honest heathen, yea on the Contrary, I will make bold to undertake in the Good Bishop of *Carlisle's* Name, that he shall subscribe with heart and hand, a Notable passage against Sacrilege, which is to be found in that excellent Treatise, entituled *the Causes of the decay of Christian Piety*, a Book which hath scarce a parallel, since the Apostles days: his verdict is to be found in the ensuing words "It fares with men in this violation of Gods grace, as it does in that of his patrimony, the first Sacrilege is lookt-on with some horror, and men are fain to devise Arguments and Colours to delude their Reluctating Consciences, but when they have once made the breach, their Scrupulosity soon retires, one draught of that impious gain, hath such a stupifying effect, that they can without check swallow on all the sin flame so fiercely, that Nothing but meer want of matter can extinguish it.

Me thinks I hear our too confident Antagonist shifting the wager, with that old maxim. *Wedding is but a Fools Peremptor*, I grant it is so, and consequently the best expedient to determine controversies, as to matter of fact, betwixt a young Fool and an Old, therefore I shall dismiss this point, with that reprimand, which an Old Man gave to some Young Ones; Yee that are young Men think us that are Old men to be fools, but we that are Old Men know you to be fools,

yet it is to be remembred, that none of those Young Ones were of the Lacedemonian Youth.

Page. 4. From his foaming prose. he falls upon a fir of dogrell Rhime, and dreams that some body ( he knows not who ) brought that rare composition to me, ( for Some men dream both sleeping and waking ) he may, for ought I know, have been a genuine disciple of M. Z. B. which minds me of that of the Poet.

*[Qui Bavius non odit amat tua carmina Mevi,*

and of the Elder *Dionysius* of *Sicily* who affected to be a Poet, tho the worst at it that ever did it, so that a grave Philosopher had good reason to cry out, *Cause have me again to the Quarries;* yet it is possible, he received that pretty buslesque copy, from a Lying Caball, who have made a trade of that diabolical art, since they could utter *dimidiata verba* ( as one of the Ancients phraseth it, ) lying being the life of their cause all their dayes, and since it is impossible for liars, or lovers of lies to enter within the gates of the New *Jerusalem*, it seems they are resolved to follow their true father into a much worse place, where the Mouths of all liars shall be stopp for ever, with faggots of unquenchable fire.

*Ibide*: In the next § we have neither Rhime nor Reason, but only a bold allegation, that I affected to be a Bishop, and was extream angry at the disappointment; thus his bolt is soon shoot, and hereby we may guess, from what quiver it proceeds. No doubt if the history of *Atrius* his life had taen within his reading, such a volatile spirit would thence have borrowed some atomes for rearing up his Castle in the Air; the Apostle indeed hath told us, that he who desires the Office of a Bishop in a lawfull way affects *καλὸν ἔργον*, but if ever I had such affectation, to grately lying Legendaries with any account of the Occasion of it, may justly be accounted a worse trifling away of precious time, than was *Domitian's* trade of fly-catching and fly-killing, yet for the Satisfaction of a Candid Reader I will briefly tell him a little Story.

Having Occasion to travell to *Edinburgh* divers years be-fore the Revolution, when I came the length of that little water beside the Kirk of *Monkbigh*, and not far from *Dundee*, on which water there is a ruinous Bridge, where horse cannot cross, so that all the company ( for there were 3 or 4 of us, ) were forced to take the water, tho somewhat in speat, but we were the more animated

to adventure, because 3 or 4 countrey Men had taken the fourth before us, and it is very probable, that they apprehended one of our Number to be a Bishop, for they spoke so loud, that we could not but hear them, for One said, have we not five Bishops now a dayes? a Bishop of *St. Andrews* caused build this bridge, but tho' now it is in the very sight of the Primates residence, they are suffering all the stones to tumble into the water, and never Notising it, tho' it would require no great sum to repair it, they have good rents, but we know not what good they do with them, for the Old Bishops made themselves famous in *Scotland* for publick workes of Piety and Charity, Another said, it is no wonder, that the Presbyterians hate them, because they are so unlike to their predecessors, a 3<sup>d</sup> said that he knew some Presbyterians, who were not Bigots, but good sober men, who would incline to love their Order, if they were Holy and Humble and Charitable, as the Primitive Bishops generally were. I gave both the Arch Bishops account severally of that discourse of the countrey Men, how soon I came to *Edinburgh*, and intreated them by all that was Sacred, to ingratiate themselves with the Moderat sort of Presbyterians by such publick works, for by retrieving the primitive pattern, they might entail a blessing upon the Order, and procure stability to it, for they could not but know how much *St. Cyprian*, *St. Paulinus*, *St. Ambrose* and *St. Austine* (not to speak of any Greek Bishops) were Magnified in their own times, and to this very day, for their great and good works, yea more for that, than for their learning, tho' it was also very considerable: But all this was *Canere Surdis*, for the first told, that I knew not what they had adoe with their money, I replied, I humbly supposed, that the Eragation I had suggested (and the Omniscent knew, that it was out of respect to their Order) should have the preference, unless Necessity pleaded the contrary, but the other gave a less Satisfactory Answer, which in my return to my chamber brought that fatal Maxim to my mind, *Quos Jupiter vult perdere illos dementat.*

This unpleasant adventure was the Occasion of a solemn Vow the next day, that if ever the Almighty should honour me so far, as to call me to that eminent Employment in his Church, in order to the Retrieving of the primitive pattern, so much as possibly I could, I should dedicate all the Revenue of that Bishoprick to pious and charitable uses excepting only the necessary Maintenance of my Family.

which any poor tradesman will expect from an honest Calling. Avarice & Ambition, are accounted the two Siniftrous Motives of seeking that eminent place in the house of God; but whosoever hath a grain weight of true Charity, will judge otherwayes of the tenour of this Vow, I know, that he who measures others by himself, will give no faith to what is said, but he who sees the thoughts of the heart long before they are thought, knows the sincerity thereof, "No man, saith the Apostle, knows what is in man, Save God and the Spirit of Man, And he must needs be a very arrogant Man who pretends to know his Neighbours heart, better than he doth himself, but all Christians are bound to understand so much divinity, as that when any makes a promise to God ( for such is the proper nature of a Vow ) that it is a transgression of the first magnitude, whose tincture is very deep, and of a double dy, to offer the Sacrifice of fools to God by making enquiry after vowes i. e; how to break them; and the same divine knowledge will teach them, that when divine Providence puts a stop to such hallowed Resolutions, the infinite Goodness will not suffer such good purposes to be unrewarded, since they were not *in word*, that they were not performed; for in such cases if there be a willing mind, God accepts the will for the deed, and of the desire for the performance; as is evident from the Resolution of K. David to build Gods Temple: tho the infinite Wisdom judged it not fit he should do it, yet for his pious design, he entailed a lasting blessing upon his family.

And as for the expectation of a lawfull Call, there is another little Narrative, which will give some light to that purpose: ye shall therefore know that a little before K. James the 7<sup>th</sup> his Parliament, to which the Earl of Murray was sent Commissioner, an eminent Peer of this Kingdome called for me, and being yet alive, could testify the truth of what I here declare: his proposal to me was to write a sheet or but half a sheet of Reasons, for taking off the Penal Statutes against the Papists, which he called *Sanguinary Laws*, and assured me in the Kings Name, of the first vacant Bishoprick in Scotland, suppose it were the Primacy it self. My answer was, that I was very sensible of his Lordships undeserved favour, and since I knew him to be my Noble friend, all the kindness I expected from him in his vertiginous State of the Church, was, that he would be instrumental to let me be permitted to die in my nest, but as for the printing of reasons on such an account, upon many Accounts I would

would not do it, suppose his Majesty would assure me of a greater Revenue than the Arch-Bishop of *Toledo* hath; then it was suggested, that the K. was assured of some of the Clergy already, & that they would not fail to vote in Parliament for taking off the *penal Statutes* from all Dissenters from our Church, and consequently from the Papists. I humbly craved his Lordship pardon, that I could not believe that Report, that any of our Church men should have any hand in betraying their Mother-Church; for if they had lived in the primitive times, such Time-servers would undoubtedly have been reckoned among the *Traditores* & *Proditores*. Thus the Dialogue ended, and thus I put a period to that most civil Article of the Lybel.

Page 516, before I could arrive at the middle of the page, I perceived the *Pasquillers* Design, even to employ me in one of *Hercules's* 12 Labours; but he will find himself mistaken, for I intend not to be at the pains to turn the Course of a River, to purge any *Augean* Stable from its filthy Muck of Reproaches, but have overpassed them all, as the pitiful ravings of one in a burning Fever, which prompts the unconcerned Spectators, rather to Laughter than to Mourning; so that I shall return him no other Complement for all those glorious Epithets, than what *Philip of Macedon* (Father to *Alexander the Great*) gave to a Brain sick Physician, who having effected some wonderful Cures, assumed to himself the Title of *Jupiter the Saviour*, & so subscribed his missive Letter to the King, who gave him no other answer but this; *Meneceati sanam Menezem*; for *Meneceates* was his proper name: But there is one impudent Calumny in that page, which ought not to be overlooked, viz. I have loaden all the Heritors of the Nation with the guilt of Simony. That many when they find their own strength weak, call in their Auxiliaries; but if these find them making Lies their Refuge, they may readily strike them, as did that Prince, who being vexed with the clamours of a litigious Subject for Justice against one of his Equals; to instigate the Prince to party him, he added, That his adversary had spoken much ill of the Prince himself, then said the Prince, 'tis reason that my process be first called as the greater man: For I appeal to all judicious Readers, if this be not a most shameless Calumny, a Slander with a Witness; for the very words of the Observation which he refers to, do evidently testify the falsehood thereof, in the eyes of all who have the use of reason, these be



ing the *formalis verba*. "But I am to add in the last place, that which will appear a great paradox in the eyes of many, that 'tis known by some to be a certain Truth ( as to some Parishes ) both in the first and last Editions of a popular Gall, viz. That they resembled *Heracles* with his *Serpent hydra*, &c.

Now I pray is there any man who pretends to reconcile Contradictions, that can reconcile this Challenge to the Observation, for ( *some* ) may imply but two or three parishes, when all in *Scotland* amount to about a 1000 : Our municipal Laws would declare such to be idle, who cannot distinguish 'twixt 3 and a 1000, in conformity to that of the Civil Law, *ad agnatos & Gentiles ducendus est*, yea suppose *Some* of a Multitude either of Parishes or Heritors, should mean 30 or 40. It can never in propriety of Speech comprehend the whole Multitude, no more than a part can be said to exhaust the whole, or a small parcel of a Summ, the Total : for a Lawyer ( in his *Lagerdmain* ) is found to counteract to two Rules of Law; *plus semper in se continet quod est minus*. 2. *in toto partem, non est subium contineri*. Therefore I do protest, that all the honest Heritors in *Scotland* look upon this Pasquiller, as a bare faced Liar, who hath a forehead of brass for impudency. For I have abundant reason so declare, that I have had the good luck to be acquainted with many Heritors, who would not have been guilty of that odious Crime of Simony, for all that ever all *Scotland* was worth : Yet if this had been the only calumny of that nature to be found in this Pasquill, 'tis like I would not have taken such notice of it, but let it pass *cum ceteris Erroribus*; but since 'tis not the last, I am concerned to give the candid reader some account in my progress through this very foul way; what bespatterings I find of that sort, that I may produce so many visible Evidences of the dissingnity & prodigious effrontery of this Man: let him heap as many personal Reflexions upon me, as the father of Lies can suggest unto him, it would discompose me no more, than a soft Gale of wind in a hot Summers Day, but to wrest my own words against my self, and to make them sound not as the Author meant, but as the Lybeller wished they had been written, it is the height of baseness, not unlike to the Crime of those modern Hereticks, who torture the ancient Fathers, to make them speak when they are dead, what they never thought when they were living. We read of *Aristo* that *Ira*. Ben Post, who hearing a Potter ( when he was selling his Leam Vessels



Vassels in a Market ) singing one of his Poems, but very nonsensically, he came with a Rod in his hand, and reduced all the potters Piggs into pottheards, then told him he had as good reason to break the Potters works, as he had to break his; & I believe it is as great a fault to mangle prose as verse, yea a cunning Sophister by curtailing or adding to the words of another, may pervert the sense of the best writings in the World: they are but *Atheists*, who judge not Holy Scripture to be infinitely better than any other, yet a bold *Atheist* undertook to prove from H. Scripture it self, That there is no God, by pointing at the same words, which are to be found in the last part of the first verse of the 52 psalm. but kept his finger on the first part of the proposition; *The fool hath said in his heart, there is no God.*

In the same 5th page, the 4 great Heroes of his Book are marshalled together, & so more than one of them, I am fully persuaded, that the Character which C. Bellarmine ( in his Treatise of Ecclesiastick Writers ) gives to Phocius patriarch of Constantinople, may be truly applyed, viz. *Homo magna eruditionis, sed majoris nequitia*. The latter part was given him, because he would never stoop to that Idol at Rome, the Roman pontiff, as to his knowledge, I do verily believe, there was never a Bishop of Rome ( St. Peter and St. Paul excepted ) that came up the length of his solid Learning and penetrating Judgment, so not the two great Saints, Leo the first, & Gregory the first. nor Pope Sylvester the 2d: for all his great skill in the Mathematicks, which sufficiently appears from his *ingens Bibliotheca* and his *nomo-canon*, which last ( let him call it a Digression ) I would recommend to the perusal of one, who hath designed to justify Sacrilege, and to try down the *jus divinum* of *Tithes Ecclesiastic*; for in his *Nomo-canon*, he so pertinently reconciles the Canons of the Church, to the Laws of the State, that they conjunctly stand up for the *jus divinum* of the ancient patrimony of the Church, and makes it evidently appear, That the *Anathemas* of the Church against the robbers of their God, have been well seconded by many Imperial Constitutions.

But let us return to one of his Heroes; and that is blind *Milron*; which gives me occasion to tell the magister of him, that he hath good reason to fear a sharp reprimand, from all the intelligent persons of the Presbyrian party, for crying up *Milron* so much, as if it were his Fate to be a Reproach to the Rumpers of England, and the presby.

Presbyterians in *Scotland*, the occasion of his bringing a Reproach on the Rump Parliament, is a merry story told by *Whytebeck* in his *Memoires*, that when the Rumpers had in imitation of *Abab's occidisti & possedisti*, erected themselves into a Common-Wealth, a *Swedish* Ambassadour came to complement that new Republick, but having not the *English* Language, he behoved to speak *Latin*, therefore the Rumpers called for *Milton*, as a good Linguist, to be their Interpreter, but when the Ambassadour returned to *Sweden*, he publickly told, that the *English* Parliament behoved to be very ignorant Men, seeing none among them could speak *Latin*, except a *Blind Bayard*. But the Reproach which the extolling of *Milton* by a *Scotch* Presbyterian, will bring upon that *Sett*, is of a much deeper dye, and that it may be the better understood, we must make a little retrogradation in point of time.

Yet no higher *Era* than 1641, wherein K. Ch. I. came down to his ancient native Kingdom, at which time he granted his Parliament all that which they desired, so that by the publick Acclamations, he returned to *England* a contented King, and left them in *Scotland* a contented people; but his best Friends did easily prognosticat, That his Condescensions here, would easily usher in his Ruine, if he were not found as frank to his Parliament at *Westminster*, and so it came to pass; for from his unwillingness to do so, on some conscientious accounts, the *Boute-feux* in that House raised such a fire, which made a lamentable conflagration both in Church and State, yet these Incendiaries being brought very low, they did humbly supplicat their dear Brethren in *Scotland*, for a speedy assistance, this was as speedily granted by the General Assembly of the Presbyterians in *Scotland*, upon the condition of a Solemn League & Covenant, that the two Sister Churches might not be any longer as speckled Birds, but both put into one Livery; but as the ingenious Bishop *Guthrie* reports in his *Memoires* ( for he was witness to all these unhappy Transactions ) that general Rendezvous of the Presbyterians was pitifully trepan'd by the Legerdmain of young Sir *Henry Vane* a latent Independent, who never found any reluctancy in his Nature to become old Sir *Henry Vane*, but that mischievous Association, as the Devil would have it, tumbled a devout Prince from his Throne, so that he was constrained to seek Protection in the Arms of those, who had too vigorously contrived his overthrow.

But

But, alas! our Native Prince soon found by the event, that him-  
 self resembled the flying fish, which can find security in no ele-  
 ment; for his new imaginary Sanctuary proved like the broken reed  
 of Egypt, or a foot out of joint. *Quis talia fando temperet a Labry-  
 miss?* I am perswaded, there be many thousands in Scotland, who  
 would yet be content to wash away (with tears of blood) that lili-  
 ing stain upon their Nation, which too many account Indelible. The  
 Lord Holles in his Memoirs hath writtun more for the vindication of  
 our Nation, as to their making Merchandize of their King, than a-  
 ny Scots Historian that ever I could see; but suppose never One far-  
 thing had been payed on that account, yet who can deny, that it was  
 a most treacherous, inhumane and ingenerous act, to deliver into the  
 hands of his implacable enemies, their own King who had confided  
 so much in them. Lemme imagin a fitter Emblem or Metaphor  
 to represent that ungenerous cruelty, than the Story which the dis-  
 tressed Prince told (our of Plutarch) to some Scotch Noblemen  
 at New castle, the Scene of that most Unworthy Act, I have read,  
 said he, of a *Lark*, which being hotly pursued by a *Kite*, flew for  
 shelter into the bosom of one of those *Armenian* Criminal Judges,  
 who sat on *Mars* hill, *sub diti*, to dispense Justice to all the people,  
 and was therefore termed *Areopagites*, but this unmercifull Judge,  
 (as it he had sucked the breasts of *birceanian* Tygers) threw back  
 the poor Refugee into the talons of the *Kite*, who devoured the  
*Lark* before all the *Areopagites*, whereupon they instantly exiled  
 that betrayer of his trust, tho' to a brute, as most unfit to Judge o-  
 ver men, in regard of the base cruelty of his Nature: then subjoined  
 the Unfortunate Prince, it is but too apparent, that ye have destin'd  
 me to that same fate, but how long the divine vengeance will su-  
 percede the punishment thereof, the infinite wisdom only knows.

But it is well known, that all the honest hearted Presbyterians  
 were exceedingly grieved and ashamed to hear, that their native  
 Prince was bandied, and tossed like a Tennis ball betwixt a  
*Secularian Parliament*, and a *Seſſarian Army*, but still a Prison-  
 er where ever he was, whereby that greatly afflicted Prince  
 had good reason to Presage, that his death was not far off; as  
 he testified in his excellent Book called *sub sacra*, that there be  
 but few removes betwixt the prison and the grave of Princes: there-  
 fore these penitent Scots Subjects did concur effectually with the  
 Old Royalists, to equip an army for the rescue of their incarcerated

from the insupportable Malice of his enemies, should butcher him in the prison: It was indeed the most accomplished Army that ever went from *Scotland*, as to horse & Armour and the bodies of Men, but it took no effect, through the bad conduct of their leaders, yea the total defeat thereof, hastned the design of making him a glorious King, even a Royal Martyr for the Church of *England* and their antient lawes, tho' these hellish villains that contrived his death gave it out, that he was one of the greatest tyrants in the World, yea the greatest that ever was in *England*, as if the design of the whole time of his government, had been to tread their lawes under foot, and to make a common foot ball of them, so that when these devils cloathed with flesh (finding no impediment from men, and having cast the fear of God behind their backs) had firmly determined to embroe their hands in the blood of the Lords anointed, the *Scots Presbyterians* could doe no more, than send commissioners to protest against that most barbarous assassination, as a transgression of the first Magnitude, a picular offence & of a double dye, whose structure is very deep, because the Royal blood of a lawfull Prince ought alwayes to be *Nolime tangere*, to all the world, yea in the *Presbyterian* pulpets in *England*, there were generally declamations to this effect.

No doubt this will be Nicknamed a long digression, but I shall instantly connect the thread of the discourse, with that first begotten of the devil, even one of the Select heroes of this Inconsiderat Author, & that is the *Herolek Milton*, for if his Panegyrist be of the *Presbyterian* Gang, I am sure he deserves no thanks from them, for bringing such a detestable Reflexion on the whole Sect, as if their protestation against the murder of their King, had been meer hypocrisy, and a politick fetch, like to that of the *Scots* Commissioner, who was sent up to *England* by K. *James 6th*, to protest Solemnly against the Sentencing of his Mother Q. *Mary* to death, as a *non habente potestatem*, yet he should have told the Queen of *England* in private, *Mortui non mordent*. Many Judged that *Marius of Calcedon*, tho' a blind Bishop and an *Arrian* heretick, deserved to be reckoned among Christian heroes, for his zeal against the Apostacy of the Emperor *Julian*, for when that Graceless Prince uttered that blasphemous expression, that the *Galilean* (meaning our Lord and Saviour) could not cure him of his blindness, he instantly answered, I think it a great mercy that I am blind, that I may not see such a vile Apostate as you are. But where is that honest man to be found, that is not clear

clear to condemn the hellish Villaine Milton, for belching out more opprobrious Reproaches against his own lawful Sovereign, than ever *Rahshakeb* did against *Hezekiah*, *Shimei* against *K. David*, or even *Bradshaw* himself against that Royal Martyr, when he was pinnal. led before him, which is but too evident from his Answer to *Salmastius's defensio Regis*. Better be happy than wise, is an old Proverb, which this satyrick Trumpeter experimented, for he was obliged merely to his own obscurity, in not being excepted with the rest of the Assassins, from that Act of Indemnity, otherwise that loyal Parliament which brought home their K. would have done him the honour of exalting him at *Tyburn*, with the rest of these infamous *Regicides*: There is one particular I had almost forgot, tho' the Rumpers had more need of a Bitt than Spurt (for they were driving furiously after the Patrimony of the Church) yet this Hell-bound ceased not to instigate them by his Bawling, to sell all the Church-lands, Because, said this Antichristian Hero, the possessors thereof have too long Rookt the Nation of their Money: But I desire to rake no longer in this most abominable puddle.

Page 6th, Here we find a more civil Complement than appears in all *Arcadia*, viz. *mentiris persona*; sure, a Minister of the Gospel would hardly be convinced of his being a Gentleman by his breeding, but I am very apt to believe, that a generous Pagan would think it below him to teach him better manners by any other instrument, than that the old *Schythians* used against their *Russian* Slaves.

*Ibid*, 'Tis observable, that when a desultorian Fancy & a rambling Pen are exhausted of sense, they frequently stumble upon an *bysson proteron*, like the Grasshopper leaping backward and forward, hither and thither, for that Expression at the foot of this page, viz. "I suppose it will cost our Author at least one whole Vocation to frame a pertinent Answer to them, out of his too narrow Principles: this is in page 87 of the *Observer*, and nigh to the end of both these Treatises, and was alienarily appropriated to his sole *Palladium* or *Plight Anchor*, whereby he thought to ride safe at *Anchor*, notwithstanding of all the Attacks of Councils, Fathers and the Church of England for the *Jus Divinum* of *Tithes*, by that alone Subterfuge, that the Quota of the Churches Patrimony 'is not expressly set down in the New Testament: but for the subversion of that too narrow principle, I produced diverse Barriers from *Jewes*

*Epi*



*Epianes, Anabaptists, quakers, Independents and Presbyterians*, and how well he hath answered them all, the Reader will see, when we come at the place, where the answer will be found most impudent and very ridiculous, so that he did very wisely in suppressing the word *pertinent*, &c. when he tells his Reader, that he had particularly examined all that was quarrell'd in his Book, and that in much less time, than the fond Observer allowed him to frame an Answer: This allowance was indeed confined by the Observer, to that Particular just now mentioned, and I am very ready to grant, that he hath made the Answer in much less time, than 2 or 3 Moneths, and when it is well considered, I am perswaded, there is not any rational man, but will join issue with me, that such an Answer might have been given in less than half an hour, and through his sleep too, as shall, God willing, be made appear, when we come that length, but to give a *pertinent Answer*, I will enlarge my allowance beyond 3 Moneths, even to the next Popish Jubilee, & measure when that Term is come, ( like to the Poet *Simonides* ) he shall desire a longer time to study that Mystery, which he cannot yet comprehend.

Page 7th. Having jumped over another noisom Gulf, almost as pestilential as that Grotto or Cave in *Naples*, yet about the middle of this page, may be found the best sense of all the *Posquill*, if it were true, and that is in these words, *What can be more uncharitable than to misinterpret innocent Endeavours*, &c. The Omniscient knows, that the bearing testimony against Error and Immorality, was all the Design of the Observer in any Writings of that nature, and I hope this is also a very charitable Endeavour, but *quis tale-rit Gracchos de Seditione querentes*, it being ill to be called a Thief and found stealing, and if any attempt to justify Sacrilege by all the means that ly in his power, be an innocent endeavour, I hardly know what is a Criminal one, unless it be *Speculative Atheism*; the robbing of God by their actions, being next to the de-throning of the Almighty in their Imaginations; And so long as the position of the learned and pious *Dr. Forbes* remains inviolable ( which will be so *in aeternum* ) "Whosoever willingly and unwittingly alienates to a profane use, what was known to be consecrated to a sacred use, that man is highly criminal in the sight of God, and without a particular Repentance and Restitution ( so far as he is able ) there is no pardon for him: neither is it enough for any to say,



say, We thank God, that we never committed Sacrilege, for the Justifier of any heinous Sin, and his taking pleasure in those who persecut them, is equally criminal in the sight of God, if we believe the Apostles Declaration, *Rom. 1.* at the End.

Page. 8. We have a new Swatch of his mis-citing his Adversary (as he calls him) and that is in the business of the Mendicant Priests: For the words of the Observer are precisely these, page 126, 'There is a supernumerary Error, for there are but four Orders of mendicant or begging Friars to be found in the Canon Law, who were not confined to their Cloysters by their respective Institutions, but permitted to go abroad and beg for the necessary sustenance of their Convents. Now suppose there had been a 1000 different sorts of begging Friars who arose in the Roman Church, after the homologation of the Institution of the Dominicans & Franciscans, Augustinians & Carmelites, doth it hence follow, that the Canon Law approved them, but rather that Superstition was discharged, because they were not approved by their Law, & when we come the length of that Era, which he assigns for the Canon Law, I shall make it appear, that he never read one Word of it, and 'tis no wonder, since he thinks it all Popery: but if he had been at the Assembly at Glasgow in 1638, the Moderator thereof would have instructed him otherwise for he who was Canonist by the foundation of the Kings Colledge in Old Aberdeen, being cited before the Assembly, as having a Popish Title, Mr. Henderson by a Copious and Nervous Oration did hold forth the great expediency of a Canon Law for this Protestant Church, when purified from the dregs of Popery, and I wish all his Successors had been no less wise and learned, for the great Historian Clarendon gives him the same Character.

But the following Words of the Patquiller are as far removed from Truth, as from Sense, viz. That all Priars were Mendicants by their Institution, having nothing either in property nor in common: It had been a more pertinent Inference, to say, they had nothing in property, therefore all things in common, like the Apostolick age in the Infancy of Christianity, for the Monks of St. Antony in Egypt, and of St. Basil in Asia the Lesser, were by their Institution restrained from begging, but ordered to provide necessary sustenance for themselves, by the honest labour of their own diligent Hands, whereby they secured themselves, not only from the necessity of begging.

begging, but also were in a capacity to lodge many poor Beggars; that came to the Gates of their Convents, and any among themselves that were become so infirm or aged, that they could not work at all: for all these devout *Asceticks* in these primitive times, being far removed from Superfluities, Excess, or Delicacie in their Diets, their Industry furnished them enough to spare above their own necessary Maintenance, so that any of these *Recluses*, even when their *Monasteries* were in the greatest Cities, would have been looked upon as a *Monster* or *Prodigy*, if they had been found walking the Streets, which gave occasion to that old Maxim, *Monachus in Oppido ut Piscis in Arido*.

I shall give but one instance instead of many, how the *Monks* of the first and best Edition earned their Lively-hood with their own Hands; they are great Strangers to our Ecclesiastick Historians, that have not heard of the *Fratres longi*, 4 Brethren and very excellent Men, both for Piety and Knowledge, these were the great favourites of that Time-serving Bishop, *Theophilus* of *Alexandria*, till they manifested a great dislike of his Sacrilege, then his love turned into implacable hatred, which excited those unphilosophical Hereticks the *Anthropomorphites* of *Nitria*, ( where the great Rendezvous of the Monks of Egypt were nestled ) to persecute them for their Orthodoxy, so that they were constrained to fly for their Lives to *Scythopolis* ( formerly *Bethshan* ) and tho' this City was in the Patriarchat of *Jerusalem*, yet it could not secure them from the malice of that self-seeking Prelate; so that they were necessitated to shelter themselves at *Constantinople*, under the Wings of St. *Chrysostom*, which so inflamed the hellish spite of that proud Prelate, that he never rested till he got that great Luminary of the *Catholic Church* to be extinguished: Now Historians report, That these 4 devout *Asceticks*, not only entertained themselves by making Baskets in their Convents, but also during the time of their peregrination,

Page: 9th, If the Pasquiller had designed to controul my assertion about the Missionaries in *China*, he should have made *Moreri* say, That in *China* they introduce themselves under the notion of Physicists, rather than Mathematicians: But that cannot be found in *Moreri*, who was indeed a great lover of Learning, which was abundantly manifested by his desire to propagate universal Knowledge to all the World, in imitation of that famous *Greek* Author *Suidas*,

*Snidas*; and to have promoted that great design so much, notwithstanding he dyed so young is very wonderfull, but to find some errors in to great an undertaking, is no matter of admiration, diverse of them being already expunged by *M. Le-Clerk*, and the famous *Mr. Collier*, and there be some that remain yet to be Noticed; but to end this petty Controversy about the Missionaries, if the Author of the contrary opinion, will give me thanks for it, I will name half a dozen at least of Missionaries, who have been at *China*, since *Moreri* dyed, and attest no less than I have done, viz. That their curious Mathematical Instruments introduced them to the *Tartarian* Princes of *China*, without any regard to their skill in Physick, since they had much better physicians among themselves.

*Ibid.* Being beaten from his post, that Patronages are a point of Popery, let us next see what Evasion he hath fallen upon, I give it in his own words. "My diction ( saith he ) is quarrelled for speaking of Presentations, considered as a popish custom, as if by a popish custom something contradistinct to protestant principles were not understood. *Incidit in Scyllam cupiens vitare Charybdin* (you see I can not forbear either Poets or Proverbs, when they serve so handsomly to expose Nonsense) for this last error ( wherewith he apologizeth for the former ) seems to be the greatest blunder of the two: if he had said Presbyterian principles, he had spoken more consequently to his own principles, much better than he doth, neither hath he discretion to consider, that if patronages be contrary to Protestant principles, the Church of *Scotland* till the year 1638 behoved to be acting contrary to protestant principles, as also from *Anno* 1661 to the late Revolution, and that famous Church of *England* (the very Center of the Reformation) hath been hugging a great point of popery to this very day, for it is certain, that Patronages were never discharged there, but it may very well be, that this man writes what others of his kidney think, which only makes him the more Solemn Calumniator.

*Ibid.* The Observer is quarreled for writing, that the donation of the Isle of *Malta* to the knights Templars by *Charles* the 5th might have been better worded: And once to borrow a word from the *Pasquiller*, he must in my weak judgement be very dull, which cannot distinguish betwixt active and passive Suiters, for that author makes the Emperor to be the Suiter, by saying that he dealt and prevailed with them to accept of that Isle of *Malta*, whereas, if

we believe the historians of that age, they dealt long with the Emperor before he granted their petition, but this hanging in the head of some opinions and words, and their desire to run away with the Harrows, unless they be seasonably stopped, hath made me many times admire the strange contexture of some mens brains, who imagine that all they think, speak or write is like to the laws of the *Medes and Persians*, Unalterable, whereas *St. Augustine* was not ashamed to retract what he had written amiss, and for as peremptor a Man as *St. Hieron* was, yet he was at last convinced by *St. Augustin* that he erred in his doctrine of *Mendacio*.

Page. 10. 11. 12. Here he ranges like a wild Asses Colt, almost through all the pages of the *Observer*, to see if there be any expressions there, which savours as much of Nonsense as his own didition: but this must be referred to the judicious Reader, and then to judge if he hath not mistaken the Canons of Councils and testimonies of the primitive Fathers, and of the greatest Luminaries of the Church of *England*, for Pagan Theology, and how repugnant it is to the Judgment of the great *St. Augustine*, who compares his own citing of some pertinent expressions of the heathen Philosophers and Poets too, in point of Morality, to the *Israelites* robbing of the *Egyptians*, for the adorning of their Tabernacle; and as for his Motion of going to *Socrates* School, I must tell him that some men would need to give that grave and learned Orator (if he were alive) a triple doze to teach them to write sense when a fit of Scribbling overtakes them.

*Ibid*: He insinuates, that *Dr. Forbes* affirms, that Patronages were introduced, *Refrigescens vera pietate*; but for his Name sake he might have cited him more faithfully, for that zealous Soul, doth there take Occasion to inveigh against that great abuse of Patronages to *Sacrilege* and *Simony*, which was too palpable an evidence of the decay of Christian Piety, and Prevalency of the Antichristian Kingdom; for is it possible to imagin, that so learned a divine and so well acquainted with the histories of his own nation, should once have dreamed, that popery should have prevailed in this Church, before Patronages had any footing in it? since *Fardon*, *Hellor*, *Boyes*, *Joan*, *Majer*, *Buchanan* and *Lessie* expressly declare, that when Christianity was here planted, which was in the 3d or at the farthest in the 4th Century, such was the Ferour Novitius of our Kings, that they caused build many Churches on the Crown lands, and endowed them.

them with Competent Revenues, of all which they continued Patrons, till they were pleased so dispose the respective lands to be a foundation of Bishopricks and Abbeys, and consequently the Patronages of those Churches, for *Accessorium sequitur suum principale*, which is the reason, that the Abbeyes of *Arbroth* and *Kells* were Patrons of a great Number of Churches, and if it be true what *John Major* saith, that we had no Bishops till two hundred years after the first plantation of Christianity among us, no doubt those patronages which were afterwards bestowed upon the Bishops, continued with the Crown, till the establishment of those respective Cathedrals: and what is said of our religious Kings as to the founding of Parish Churches, the same was practised by diverse devout Noblemen and Gentlemen, in the infancy of Christianity among us, who were in *bonis i. e.* who had something to spare for sacred Use: I would have made *English* of it at first, if I could have dreamed, that a Man of Law, who ought to understand *Latin*, and a *Nomen juris*, should have carped at it as *Pedantiak*.

Page: 13. Here the implacable adversary of Patrons hath found in the *Observator*, something that is incomprehensible, take his own words for it. 'The *Observator* here contends, that Patronages were in use for some Centuries of years, before the Ambition of *Boniface* the 3d, in conformity to the Maxim of the Canon Law, *Patronum faciunt, Vos, Edificatio, Fundus*; this indeed passeth my Comprehension, since the Canon law commenced but under Pope *Gregory* the 7th, who reigned not till a matter of 467 years after *Boniface*. But if the *Paquillet* had not gelded my expression (as he useth to do) by suppressing the word, *approved*, the Reader might easily have comprehended the sense thereof, *viz.* That the three ways whereby the right of Patronage was usually acquired in the Primitive Church, were all approved by that usual maxim in the Canon law, yea let the stollen word go with him, it will be found no more unintelligible to any Intelligens reader, than when he finds some quator phrase in a late act of Parliament, which ratifies some Old custome that had been practised 500 years agoe.

But instead of finding a Chronologicall absurdity in the *Observator*, he hath stumbled upon a very pitifull blunder in point of history; by saying, that the Canon Law commenced under Pope *Gregory* 7th (alias *Hildebrand*), whereas the said Pope lived and died in the 11th Century, and it was past the Middle of the 12th before *Gr-*



zian wrote that which is properly termed the *Canon Law*, and that under Pope *Eugenius* the 3<sup>d</sup> ( once a Monk, under the famous *St. Bernard*, for whom he wrote that notable Treatise *de Consideratione*, after his Disciple was become Pope ) to that time believe *Platina* and *Baronius*, no fewer than 9 Popes were intermediat betwixt the said *Gregory* & *Eugenius*: there were indeed diverse learned Men who attempted that great Work before *Gratian*, viz. *Dionysius Exiguus*, *Isidor*, *Cresconius*, *Burchardus* and too, yet the *Decretum* of *Gratian*, or *Concordia discordantium Canonum*, in which he collects a world of Canons from Scripture, Councils, and Fathers ) hath alone obtained above these 500 years to be called the *Canon Law*, as that which was solely authorized by the Church, to be taught in the Schools, and to regulat all Ecclesiastick Judicatures.

Now this brief account precludes the subterfuge of the common *Asylum*, for a Typographick Error will not serve the turn, I mean the mistake of Pope *Gregory* 7<sup>th</sup>, for Pope *Grgeory* the 9<sup>th</sup>, who indeed emitted the 5 Books of the *Decretalia*, which are first in order, but the *Decretum Gratiani* as to its three comprehensive parts, had the honour to be entituled the *Canon Law* almost an 100 years before these *Decretalia* did see the Light, and diverse years after that Publication, the 6<sup>th</sup> Book of the *Decretalia* was added by *Boniface* the 8<sup>th</sup>, and in process of time the *Clementines* by Pope *Clement* the 5<sup>th</sup>, and the *Extravagants* by *P. John* the 22, all which *assument* came short of Reputation, when compared with the *Decretum Gratiani*, for all the Popes Authority, which appears too much in them, even the most judicious *Romanists*, having this usual Verdict concerning them, that since the *Decreta* received *Ala*, they did seldom fly the right way: but to shut up this point, if the candid Reader would have my ingenuous Sentiment concerning this pretended *Helluo Librorum*, I do verily believe, that he was never at the pains to read one Line of the first, and far better of the *Corpus Juris Canonici*, the reason whereof is assigned already, because he looks upon the whole *Canon Law* as nothing else but black Popery.

*Ibid.* He tells the Reader, that he hath Objections against Patronages, which would puzzle the Observator to answer. Sure I am, the Observator hath produced stronger Objections against Patronages than his Antagonist hath done, & hath answered them too with-

out any Reply, except his bombasted Phrase Historically juridically be *inftar omnium*, and for that wish in the Reformed Bishop, 'tis only to be understood (as any sober Reader may perceive from the context) of these Patrons who are found to be incorrigible, for (too many) doth not import *All*; yea suppose there were but two or three in a Nation, who are found guilty of that horrid crime, in the eyes of all good Christians, they are undoubtedly, too many.

Page. 14 Here we find some ingenuity in the Author, in acknowledging three Errors in one page; but as if he had soon repented of his Repentance, Instead of adding a 4th Typographick Error (which had been more wisely done) he quarrells the Observer for discanting thus upon his 88 page; 'We read that Mr. Thomas Leuder Bishop of *Dunkeld*, finished and dedicated the Church thereof in the year 1454; and magnificently adored (it should be adorned) 1400 years before it was built: And if any man of common sense will put another construction upon the Words, I am much mistaken, for he must be more sagacious than an *edipus* or a *delian driver*, who can dive into the mind of his Neighbour, & there find his internal sense quite contrary to his own Words, sensibly expressed to others, which minds me of *Seneca's Wives Fool*, who when some *serene drops* had obstructed her optick Nerves, could never be perswaded that she was blind, but only that the Room was very dark where she was; but we have a more recent *simile*, in the time of *Cromwell's* Usurpation, he sent some English Men to be Lords of our Session, and when one of the *Scots* Nobility, E. S. accosted one of those Judges and told him, that the A<sup>t</sup> of Parliament was clear for him, the Judge answered, That they did not regard our A<sup>t</sup>s of Parliament, but would judge according to their Consciences: then replied the Noble Earl, I pray you my Lord Judge, will you cause print your Consciences, that our people may understand them.

Page. 15. He gives us a large Swatch of his shamelets disingenuity, and that not without apparent Evidences of a malicious design, by telling the World, instead of a better Answer to that inviolable position of the pious and learned Dr. *Forbes*, who chargeth all with Sacrilege, who maintain, That what is once consecrated to a sacred use may be justly alienated to a profane, That the Observer ought to answer for calling an A<sup>t</sup> of Parliament, *Miscbief established by Law, an unhappy A<sup>t</sup>, a fatal A<sup>t</sup>, and Members of Parliament a pack*

*pack of Sycophant Self seekers, who intended nothing but to have their sacrilegious Robberies sheltered under an Act of Parliament.*

Let now the candid Reader behold the Ingenuity of the Man, who hath the confidence to point at the 12th page of the *Observer*, which manifestly contradicts his Assertion, as to the calling Members of Parliament *a pack of Sycophantick Self seekers*, for there is no Word of a Member of Parliament in all that regale of *K. James the 6th to Arch-Bishop Spotswood*, his words being these, "I was 'trepaned in my younger years by a pack of Sycophantin self seekers, who pretended the great advantage of the Crown, whereas they intended nothing else, but to have their sacrilegious Robberies sheltered under an Act of Parliament. And suppose our King had expressly called it *the Deed of the Parliament*, I am sure my repeating his Words historically, would no more be imputed to me, than the Repetition of our calumnious Author of the former Words of the said *K. viz.* That his Majesty upon 2d Thought was sorry for having passed the general Act of Annexation, and recommended to his Son the rescinding thereof, as a vile and pernicious one. Now 'tis certain that *Letters and Words* are in themselves neither good nor bad, but as they are applyed by the Author, & would our Teedy Author take it well, to be charged with calling a Parliament *a vile and pernicious Judicatory*, for making such an Act, and that meerly because he had repeated the Kings Words, which indeed insinuat no less.

But we have not yet done with his complicated disingenuity in this very page, in calling the Act of Valuation of the Ecclesiastick *Tithes*, a mischievous Act, an unhappy Act and a fatal Act, he purposely suppresseth the Clause ( *as to the Event* ) that it might not impede his malicious Design, nor to be engaged to take notice of the apparent fatality of the Act, as it is too frequently misjudged by the Commission of the Kirk, the *Observer* having made it clearly appear, that by large allowance to the Heritors for Tenants Houses, for Moss and Grass to them, the 5th part of the real Rent of the Heritor, which was appointed by Law to the *Titular*, is almost mouldered away to just nothing, for which Detalcations and Diminutions of the *Titulars* Interest, there needs no other evidences, but the publick Records of that Court, not to speak of other instances of Muck and Sea Ware, which are not to be found in the *Act of Parliament*, and suppose these two had been excepted; that

Maxim

Maxim of Law ought to take place, *Exceptio firmat Regulam in non exceptis*, so that I must take the boldness, to tell all who are employed at the Bar, That as faithful Patrons to their Clients, they are bound to tell any inferior Judicatory, That it is their Province *jus dicere, sed non jus dare*, for a Commission of Parliament is not the Parliament, wherefore they have no power to make Laws, nor to abrogate them, either in whole or in part.

I shall in the last place take a little notice of those false imputations of the Pasquiller, which cannot be better represented, than by observing the Deportment of some weak Disputants in the Roman Church, against some Protestants: who fail not ( where they have enough of physical power ) to bring a very pungent Argument in the end, to stop the mouths of their Antagonists for ever, and that is *Fire and Faggot*, so that they procure them speedily a *red Cap*, without putting them to the pains of travelling to Rome for it: St. Ambrose and St. Martin of Tours could not communicate with Ithacius and Idacius, two fiery Spanish Bishops ( tho' orthodox ) for persecuting to death some Priscillianists before the Tyrant Maximus ( as if they had designed to antedate the Spanish Inquisition ) tho' these detestable Hereticks were Manichei Redivivi, and consequently but half Christians, but these zealous Bishops would undoubtedly have abominated the Communion of all those nominal Christians, who are so far from the proper Genius of the Gospel, that they are daily clamouring upon the *Brachium seculare*, to persecute those who have no other design, but to promote Divine Truth and Righteousness; yet I am fully perswaded, suppose the great Council of our Nation should sit as long as the Rump Parliament in England, yea longer than that of K: Charles II. ( whose sitting was commensurable to that of the Council of Trent ) yet these wise and worthy Patriots, would not find one minute Leisure, to notice the groundless Complaints, and pitiful Adventures of poor Tom Thumb.

*Ibid.* He tells us, "That the Observer in many pages, hath extolled a Monastick Life, *usque ad nauseam*, as a mean to avoid the Temptations of the World, & desirable upon some inferior accounts. Physicians tell us, That a mans Stomach is ready to nauseate the most delicious Viands upon the back of a Surfeit, when he hath oppressed Nature by eating or drinking too much; or 2<sup>dly</sup>, when the Ventricle or Maw is stuffed with many preternatural humours; or

3dly, in regard of a natural Antipathy at some kinds of Food; or, finally in respect of some great weakness in the Stomach, which cannot digest any solid Food : Now in point of Morality, the two last may be applyed to these, who have an Antipathy and great Aversion at the fatigue of a contemplative Life, when it is devoutly employed ; or, as the Apostle tells us of some, who must be fed with Milk, and not with strong Meat, because they are but yet *Babes in Knowledge*, of which I shall take a little more Knowledge by and by, when we have considered the Epithet he gives the *Observer*, whereby he deems that he hath sufficiently confuted all that his Antagonist hath adduced in commendation of a monastick Life ( when rightly set about ) : at least he would have the World to think so, and all his vaunting is confined to that one Word, *Superstition* ; not considering, that too many in the World are found superstitious in avoiding *Superstition*, or to say better, that which they judge to be so, for many have such queasy Stomachs, that they are ready to nauseate any Doctrine or Practice, which doth not relish to their empty Nodles.

But fearing, that all men would not take his Word upon it, he then subjoyns, "That many eminent Protestant Divines are of a contrary Opinion. But if ever he read any of these Divines he might have found the Generality of them inveighing against Monasteries, as they were abused in the *Roman Church*, for too many Centuries of years, of which Degeneracy from the first Institution, we are to understand that severe Censure of *J. Calvin, velut porci in hirs saginantur*, the which opprobrious Epithet, so judicious a person as *Calvin* could not have applyed to the first Institution of the Monks of *Nitria*, and those of *St. Basil*, who for some Centuries of years were renowned through the World for their most wonderful Austerities; Another reason of the dissatisfaction of some of our Divines with that kind of Life, was the retiring of some to a meer contemplative Life, who had an active Genius, and might have been very useful both in Church and State, yet had taken the Pett, because they were not more highly advanced in either : and I pray, who may be more competent Judges in this matter, than diverse of the greatest Luminaries of the Primitive Church, who had experimented both these kinds of Lives ; yet after they had been called for by God and his Church to Minister at the Altar, even then they preferred a contemplative Life to an Active upon many accounts,

for



for so did *St. Basil*, *St. Chrysostom* and *Gregory Nazianzen* in the Greek Church, and *St. Hierom* in the latin.

Page: 16 We have a new appearance of the Quintessence of Impudence, which I shall demonstrat from the very words of the Pasquiller: "Such as retire from humane converse to shun tentat-  
'ons, run themselves thereby upon greater, of which *St. Hierom*  
'may be an Instance, who as the *Observer* confesses, thought some  
'times upon the Dames of *Rome* in his Solitudes of *Syria*. Here our  
Author stops, for his Nauseous Stomach would not suffer him to  
proceed any further, because it makes against him; for the *Observer*  
Instantly subjoins *St. Hierom's* own Declaration, that such vain  
thoughts did only trouble him about the beginning of his retirement,  
and that by his Austere acts of Mortification in that Wilderness, he  
soon subdued them all, whereas if he had remained at *Rome*, in the  
sight of those Dames, his eyes would still have betrayed his heart.  
Now I appeal to any Candid Judiculous Reader, if this be not ef-  
frontery in the abstract, or a turning of the Cat in the Pan ( as the  
*Italian Proverb* hath it ) by endeavouring to make, not only poor  
Insignificant *Me*, but also the great *St. Hierome* ( by curtailling  
his discourse ) to bear witness against himself, so that I am prone  
to believe, that our Pasquiller hath entertained such a wild fancy,  
that all his readers will be such fools, as never to Notice what the  
*Observer* hath said, but only hear himself and believe him, and he  
must needs be the greatest Sor of all, if he still Imagines, that when  
any man of sense is at the pains to Collate them, yet that he shall  
not discover his papable disingenuity.

*Ibid* from a Clipper of *St. Hierom's* Coine, our Pasquiller Instant-  
ly turns Divine, by thus saying, "If to get out of the reach of lustful  
'tentations were a good reason for being without Sociable corres-  
'pondence, then *Origen's* Gelding himself to prevent lustful Incl-  
'inations, might be accounted for, upon the like ground. Now if the  
Ingenuous Reader would have my frank sentiment of this overture,  
I cannot forbear to tell, that he looked liker a Sow Gelder than a  
Christian Casuist who cannot distinguish 'twixt lawfull and unlaw-  
full means; If the Pasquiller did not Nauseat all the Councils, he  
might have found both a Provincial & a Generall Council condemn-  
ing that Cutting of *Origen* as an unlawfull act, more besittng the  
Priests of *Baal*, than one who designed to be a Priest of the most  
high God, it being generally observed of him, that the Infinite  
wisdom

Wisdom made him read his Sin in his Judgement ( tho the Castration was a voluntary act ) even by understanding that passage of the Gospel literally, which ought to have been expounded figuratively, and that because he had allegorized too much of the Historical part of *H. Scripture*, which ought to have been taken in the plain Grammaticall sense, as *St Augustine* told the world long afterwards, in that Notable treatise *de doctrina Christiana*, where he gives it as an inviolable rule in Interpreting *H. Scripture*, That we should never deviat from the literall or historical sense, without an apparent absurdity, or that it Imports some flagitious Act, for which he instances, "Unless ye eat the flesh of the son of Man, &c. which *Obiter* confounds Transubstantiation to all intents & purposes.

Now, by our Cholerick Antagonists leave, I must tell the world, that many of the Ancients expounded that place in the Gospel, *Some make themselves Eunuchs for the Kingdom of heaven*, in a much more spiritual sense, than either he or *Origen* hath done, viz. That by much religious fasting, ( which they usually term *punitivæ*, ) in allusion to that afflicting of the Soul, frequently mentioned in the Old Testament: and that Indignation & Revenge ( as the Apostle expresseth it ( *2. Cor: 7th* ) fervent and frequent devotion and often Meditating in sweet sad silence, upon the *quatuor Novissima*, this, say they, is the spiritual Castration mentioned in the Gospel, and this was practised by many devout *Ascetics* in the Primitive Church: Neither can I abandon this article, without speaking somewhat more of *Origen*, suppose it should be called a digression: Since ever I read the history of his life, I still looked upon him as a very great Soul, who was Justly termed, *Calcenteros* and *Adamantinus*, in regard of his Indefatigable pains in propagating the Christian Faith, and for writing against Hereticks, Jewes and Pagans, and voluminous Commentaries on *H. Scripture*, So that if we believe *Epiphanius*, he wrote no fewer than 6000 books, but many of them are perished: He had many Panegyriste after his death, as *Pamphilius*, *Eusebius* and *Rufinus* of *Aquila*, but he who was more Admirable than they all, was *Gregorius Thaumaturgus*, who being his disciple made a very commendatory Oratton in his Masters presence, so that I Join issue with *Vincentius Lirinensis*, That the writings of this great Man were vilely corrupted by hereticks after his death, especially his four Books *de dogm* ( i. e. *de principiis* ) but his 8 Books *contra Gensum* have had the good luck to

be least of all tainted, with the helish contagion of those falsifications, so that to this day it is deservedly reckoned among the Apologists for our Holy Religion, his Antagonist *Celsus* being the most subtil Pagan Philosopher of his time, yet the famous *Origen* beat him at his own weapon, is being the great fault of that great Soul to *Platonize* too much in his Metaphysics.

*Ibid.* In a very transient Act concerning *Regiam Majestatem*, we find this Author *Antiquum Obtinet*, by omitting Something that was written by the Observer, viz. the word ( *Entirely* ) but if I had seen Mr. *Anderson's* book before I read that Article, I would have taken No Notice of it, I mean that Book of his which was lately penned ( and that very accurately ) for the Independency of our Nation, for which he received deserved thanks from the great Council whereof ( for a great difference ought to be made; betwixt a book that is penned merely for the honour of the Nation, and another which is partly ignominious to it ) for the Author of the first is but one *Remove* from *Codrus*, *Curtius* and the two Roman *Decii*, who dyed for the good of their Countrey, For Mr. *Anderson* hath fully resolved all my Scruples as to that trifling controversy, *Ingenui pudoris est fateri per quem profeceris* Yea the famous *Solon* was desirous to learn something in the Agony of Death, the Knowledge of the greatest and best of men here away being very imperfect, and I wish all the world would take notice of that other Maxim, *Non pudeat ad Meliora transire*, and whosoever obstinately resists that most Christian advice, will readily find ( upon a due search of his own heart ) Pride at the bottom of that Iron Sinew, which as it averts Nothing more then self condemnation, so upon pain of that appearance it is irreversibly engaged in the pursuit of its first undertakings, any desisting being Interpretatively a confession either of an error or a defeat, both which are insupportable to an assuming Temper.

Page 17. Instead of my *Ætymology* of Mortification ( faith the Pasquiller ) pious and charitable deeds are alledged to be so called, because made on death bed, as if forsooth, no body Mortified any thing in *Ligge Paustic*: But if the words of the Observer had been faithfully repeated, it will be found, that for the most part it is so, *Ut Plurimum*, being futeable both to legall Acts and Physicall Aphorisms, for in none of these we must expect Mathematical Demonstrations, and whatever the Church Government be, I

suppose, it had implied more respect for the Organical Members thereof, to have made the Æymology of Mortification, the dead grip of Sacrilegious persons, than the dead grip of the Clergy.

*Ibid.* It might cause an *Heraclitus* smile a little, when he considers what a strange frolick this Author hath fallen upon to shift off his Chronologicall defect on his Neighbours shoulders, and if he would have another bear his burden, he might have laid it on more civilly, for all the Observer challenged, was, that having told that the Bishoprick of *Murray* was erected by Pope *Innocent*, since there were many of that name, it should have been expressed, who it was, for any that knew it was done in the 13<sup>th</sup> Century to assure the Reader of the alternative, that it behoved to be either Pope *Innocent* the 3<sup>d</sup> or 4<sup>th</sup>, because they both lived in that Century, and none else of that name, was a surer direction for the reader, than to let him imagin it might have been the 1<sup>st</sup> of that name; or it is possible, if the Italians or Spaniards could have read this Authors *Gibberish* (either with or without optick glasses) they might have imagined it to be Pope *Innocent* the 11<sup>th</sup>, who is justly accounted the best Pope, that sat there since Pope *Gregory* the Great, especially when 'tis considered, what King of *Britain* was his Contemporary; and I am perswaded, there is no Ingenious Man who did undertake to give an exact account of the Foundations of the Bishopricks and Monasteries of a Kingdome, that would have been so remiss as to name the Kings and Popes that were concerned in such Foundations, only indefinitely, notwithstanding there had been sometime more than a dozen of them of that same name, for such a diligent Author would not have needed to be put again to his books by any Observer.

Page: 18 He Skips over diverse Pages in the Observer which were designed to confuse his learned Voucher and his follower with Impleite Faith, and if it be not done to purpose, I appeal to any Judicious Reader, the truest Apology he could have made for not replying, was *Et quia non potuit*: As for the Observators not citing his Authors for his historical account, that Neither *Charles-Main* nor his Father *Pepin* were the first establishers of the payment of tithes in *France*, I confess his Credulity is to be blamed for it, in believing the testimony of this impleite Author, that he had turned over many volumes of historians, otherwise it had been very easie to tell him; that *Paulus Æmilius*, and *Mezeray*, have given him a much larger account

account of these matters, than I have done; and if he spurn at those *French Historians*, because they were *Roman Catholics*, then let him have his recourse to *M. de Serres*, who was not only a *Protestant*, but also a *Presbyterian Minister*, and for the *Era* of paying *Tithes* in *England*, long before their famous *K. Alfred's* time, this is abundantly testified by those *English Historians*, *Speed*, *Baker*, *Hollenshed*, and *Samuel Daniel* (the exactest of them all, so far as he hath written) so that me fears, what the *Aegyptian Priest* said to some *Greeks*, may be too justly applyed to this Author with his *Episcopal Voucher*, That they have neither Knowledge of *Antiquity*, nor *Antiquity* of Knowledge.

*Pag. 19.* He renewes that nonsensical Exposition of the Vow of Continence, made by the *Knights Templars*, as if it implied only Chastity in a Married state, whereas to live continent in the common Acceptation of the Word (not to speak of the 3 ordinary Vows in the *Roman Church*) imports Celibacy, or an unmarried state, that is, a Vow never to marry: Now finding himself gravelled with the Discourse of the *Observer*, he shifts the Scene, and casts over the burden upon *Auchlossians* Advocats, being unwilling, it seems, to be reputed an Affeeter of a Monopoly of Nonsense, but let them part that Pelf among them, for I shall never envy them.

*Pag. 20.* I shall give all the words of the 1st § thereof: 'I am, saith 'he, thought ill acquainted with *Roman History*, for asserting, that 'the barbarous *Huns*, *Goths* and *Vandals* carried all before them in '*Justinians* time, altho this is not only agreeable to the most approved Histories, but also the great Tith-Champion Sir *Henry Spelman*, in his larger Treatise concerning *Tithes*, gives the like account of the matter. By this prodigious confidence, I had almost said, impudence, the *Paquiller* mids me of a common Expression of an infamous Liar, who was a Champion (according to his pitch, for a great Combination both against Church and State) that lying was the life of their Cause, as also our *English Proverb*, That some men are never well, neither full nor fasting. Did he not protest *page 18*, That he would believe nothing of what the *Observer* said, because he adduced no better Authority than his own, and now he vilipends the most authentick Historian that lived in *Justinians* age, viz. *Procopius*, and yet holds the Reader in hand, that he can produce more approved Historians, which assert that which is point Blank contrary to what *Procopius* hath declared; and if any Reader



Reader would know where to find them, he may expect them in the first List that comes forth of the new *Romances*; And because Sir Henry Spelman was a great *Tith-Champion*, I think he purposely Spels him backward, for can any Man in his right Wits imagine, that so learned a Knight, and who was no Fanatick ( and consequently did not pretend to Inspiration ) should once have imagined that he knew better the state of the Empire in *Justinian* the Greats time ( tho' he lived more than a thousand years after him ) than did a very judicious Man who was Eye and Ear Witness to the greatest Tranſactions in that time; and whoſoever hath read his *Anecdota* ( a secret History to be published after his Death ) will be far from the Thoughts of *Procopius* his being a flattering Historian, for in that secret History, he inveighs sharply against some Immoralities both of the Emperor and Empress, yet his silence, as to one particular, may be termed not only an indication of his impartiality, but also a demonstration of the falshood of that Story, which is so current among Orators and Preachers, concerning the famous *Belisarius*, that by *Justinian's* order he was deprived of his great Estate, his Eyes put out, and he sent a begging in those rashful Words, *dote Oblivum Belisario, quem invidia non culpa excidit*, but not a mum of this Tragedy in any of *Procopius* Histories, and when 'tis considered, that he had a great veneration for his Master *Belisarius* ( whose Secretary he was ) and a great pick at *Justinian*, is it imaginable that he would have failed to charge the Master with such base ingratitude toward such an eminent Servant, if there had been ground for it, but if any desire a living Witness to be joined with *Procopius*, we cannot find a greater in that time, than the Emperor himself, who by 3 several Edicts ( viz. that *de conceptione digestorum de juris descendi ratione & de confirmatione digestorum* ) in the numerous Titles he takes to himself, hath confirmed all that I have said in the title of *Procopius*, and it might be rationally expected, that a man of Law would have no little deference, for that great Patron of the Civil Law.

*Ibid.* He saith, "That the *Observator* is Translated in everying, that the 50 Books of the *Pandects* comprehend the Imperial Constitutions. But it may be easily observed by any judicious comparer of those places, that the Author still remains in his own Element, I mean in this, citing the *Observator*, & by suppling much of what he writes, for all that he said is, That these 2000 Books and 300

Thousand

Thousand Sentences & or Verses ) comprehended many old *Senatus Consults, Edicta Pratorum, Plebiscita, Responsa prudentum*, and some Imperial Constitutions, & that he did not mean all the Imperial Constitutions, his subjoyning the *Theodosian Code* ( & especially the Novells of *Justinian* ) which two last solely concerned the Edicts of the Emperors whether *Christians* or *Pagans*, whereas the *Pandects* may be termed a *Miscellany* of all the former, & whosoever hath been at the pains to read the 50 Books of the *Digests*, or but the *Epitome* thereof in the 4 Books of the *Institutions*, may find diverse Imperial Constitutions. I shall only instance one or two, & he must be a very silly Advocate, who hath never heard of them, viz. *lex papia vel popaea* & *lex falcidia*, all which and many more of that nature, are to be found both in the *Pandects* and *Institutions*, they are so termed from the names of the Proposers of them, *Papius* and *Poppaeus*, being Consuls under *Augustus Caesar*, and *Falcidia* a Tribune of the people. Now after *Augustus* was declared by the Roman *Senat*, to be *Pater Patrie*, and consequently their lawful Prince, there could be no Law made at *Rome* without *Cesar's* Consent, no more than our Bills can become Acts of Parliament, till they be touched by the Scepter.

But the great mistake of our quarrelsome Author seems to ly in his not understanding that phrase, *the Theodosian Code*, tho' the 12 Books of the Imperial Laws, which were collected by *Justinian's* Authority, were ordered by him to be called the *Justinian Code*, yet since these were excerpted from the other ancient Codes, viz. *Gregoriani, Hermogeniani & Theodosiani Codicum Constitutiones*. Now to regard that which was authorised by *Theodosius* the younger, was the most copious of all the rest, and comprehended the best of all that were before him, especially what concerned the *Christian* Emperours, and there being but few added by *Justinian* of the intermediate Emperours, and much fewer of his own Constitutions: Therefore that Collection of the Imperial Constitutions passed more frequently among the Ancients (whether *Secular* or *Ecclesiastical*) under the notion of *the Theodosian Code*, than that of *Justinian*, that the difference of his own Constitutions, after the Collection of the 12 Books, might be the more apparent, these being termed the *novels*, or his *Novel Constitutions*, which are solely comprehended in his 9 *Authentic Collations*, and his 12 *Edicts*, which Laws proper to *Justinian* alone, were accounted the most Authentick

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of

of all that is to be found in the *Corpus juris Civilis*, and especially in his own time, for *posteriora derogant prioribus*. But lest a *Momus* or a *Zoilus* should tell me, what *Tb. Beza* said to that trans-lemented Physician at *Heidelberg* named *Erastus*, That it was time for him to sail down another Stream, I shall therefore proceed to

*Pag. 21.* I find such spuing and vomiting in the way, that it might turn any queasy Stomach. It were a pity, that this man having such a pleasure to rake in a filthy stinking puddle, were not made the Cities Scavenger, but me fears, he shall never dignify the Office so well, as the great *Epaminondas* did; yet he by chance alludes to that fancy of a *Comedian*, that all the posteriour Poets were standing about *Homer*, and licking up his vomit; But if our Emetic Master had made a pertinent Application, it should have been *Selden's* vomit, whereabout himself was employed, which *Montague* made him discharge so plentifully, as if he had received a large doze of *Antimony*, so that finding a great Error in the first concoction thereof, he betakes himself to the Cusp of the Tenth House for Digestion sake; not imagining it to be so high, as the *Arabians* fancied; for being altogether ignorant of *Astrologick Terms*, and being ( as it seems ) by his frequent Repetition no little amused with these Words, *The Cusp of the Tenth House*, and when 'tis considered what implacable hatred he hath at *Parsons Barns*, so that he cannot endure to see, one Sheaf or Windling or Straw in them, I am apt to believe, that he hath mistaken the Cusp of the Tenth House, for a Wisp in the Teind-House, which minds me of a Country Gentleman ( in the time of *O. Cromwell* ) whose Astronomy was of Kin to this Mans Astrology; who taking a Morning Drink with another Gentleman, and an *English Man*, the last chanced to say, To morrow is the *Equinox*; and the *Scots Man* knowing his Neighbour to be a great ignorant, demanded of him, what that word *Equinox* meant; I am not so ignorant ( said he ) as you apprehend, for this Stranger hath told us, That the more *Apes* will eat *Apples*.

*Pag. 22.* For all my recommending to him the 34. Cap. of *Ezek.* for proof, that the Priests among the *Jews*, had *curam animarum*, it seems he hath never read one word of it, since we still find his Divinity Cousin-German to his Astrology; Is there any Christian in his right wits, who reading the 4th ver. of this Cap. but will be apt to conclude, That these Shepherds are particularly charged

charged by Almighty God with the neglect of that great Duty viz.  
 "The diseased have ye not strengthened, neither have ye healed  
 'that which was sick, neither have ye bound up that which was  
 'broken, neither have ye brought again that which was driven away,  
 'neither have ye sought that which was lost, but with force and  
 'cruelty have ye ruled them ; and *verse 10th*. Thus saith the Lord  
 'God, Behold, I am against the shepherds, and I will require my  
 'flock at their hands, &c. which last Words are equivalent to the  
 Commination in the foregoing Chap. ( against that watchman  
 that gives not seasonable warning ) *their blood will I require at the  
 watchmans hand* : And 'tis very observable that St. Chrysostom in his  
 Book *de Sacerdotio*, and S. Gregory in his excellent Treatise *de cura  
 Pastoralis*, & St. Bernard in his 4 Books *de consideratione ad Eugenium  
 3tium*, do find in the foregoing Words all the Ministerial Du-  
 ties, which God requires from those who did officiate at his Altar,  
 either under the Law or Gospel : But the perverse Opinion of this  
 Author minds me of a blasphemous Expression of *Alphonfus* the  
 5th K. of *Castile*, usually termed *the wise*, who ( as *Mariana* well  
 also observed, he was more knowing than wise, for it was by his  
 Authority that the famous *Tabula Alphonfina* were published )  
 yet priding too much in his Astronomy, he once uttered that most  
 insolent Expression, "That if he had been at Gods Elbow, when he  
 was about to frame the World, he could have suggested a better Mo-  
 del ; And it seems by the strange Theology of this Author, that if  
 he had been at the Elbow of one of those careless Shepherds, when  
 God was expostulating with him for neglect of Duty, he would  
 have suggested to him that presumptuous Answer of *Cain* ( when  
 God enquired, *Where is thy brother Abel ?* ) *am I my brothers  
 Keeper ?* *Ibid*: Here we find a *Proteus* transformed into a fit ob-  
 vious, and challenging the Observer for a little prophane-  
 ness.

*Demon agrotabat cum Monachus esse volebat,*

*Demon convalescit & Damon ut antea fuit,*

For it is a Paroxysm of Zeal without Knowledge, it being very  
 laudable upon some occasional Observations, to admire the long-suf-  
 fering patience of God, for I believe the Devil is a much worse  
 creature than ever *Xantippe* was, both intensively and extensively,

for he is going about like a roaring Lyon, Day and Night seeking whom he may devour, whose chiefest study is to destroy Gods own Children (if he were permitted) and this hath been his trade almost these 6000 years, and since the Almighty can more easily Annihilate Satan, than a Giant can crush a Goat, it is far from being Irreligious, from such a Meditation, to admire the Admirable patience and infinite wisdom of the divine Providence: But methinks, if this fit of Bigottry continue, that some shall at least be tempted to quarrell the strange Metaphors, made Use of by the Prophets viz. *Jeremias* in his 2d and 3d Chap: *Ezek.* in his 16th and *Hosea* in his 1st. 2d & 3d, tho' they had the divine commission for their warfare: But since the Etymology of the Word *Profanum* is *profanum* a fane I wish all the world were zealous to restrain all Sacrilegious Persons from the Divine Altars, for our God cannot endure to be robbed.

Page. 23. I find Nothing here, that ought to be Noticed, Save One phrase, and that not for the excellency of it, but for it's redundancy, viz. "Tithes even as to the proportion of a tenth part: For the English Divines, without any such untology, tell us expressly, that Tithes are *jure Divino*, for to say that a *Centesima* is due by such a Contract, even as to the proportion of a hundred part, is but *idem per idem*, and so is the former, but I had almost forgot, that some men cannot endure their notions to be challenged.

Page. 24. He alledges, that the *Jus Divinum* of Tithes is called in question by many famous protestant Divines; he doth well to conceal their names, (if ever he read any of them) for they were never reputed Divines of the first Magnitude, nor properly Divines of the Church of *England*, but only some ignorant phanaticks; for the Church of *England* is bound to own the 4. first General Council, as also the Conjunct testimony of the Primitive Fathers, as the best witnesses of the doctrine and practice of the Primitive Church, in which Councils and Fathers, the *Jus divinum* of Tithes is expressly asserted as an Apostolick Institution, tho' that Quota is not found in the Gospel.

Next, this very Civil Compellator Instantly the Generality of Schoolmen, as Opposite to the *Jus divinum* of Tithes, here he minds me of an Old Proverb, *Many talk of Robin hood, who never thus in his bow*, for I doubt if ever this doughy Disputant, did read one line



line either of a Canonist or Schoolman, being frighted by the Mark of the Beast upon them; but I shall briefly give the Ingenious Reader Some account of their difference; The Canonists in the Romish Church, judge Tithes to due to the divine altar *Jure Natura*, that they cannot be either augmented or diminished without Sin; but the Schoolmen think, that the Necessities of the Church may be such at some times, that by the Authority of the Church, an Alteration may be made; for this take the words of the Angelical Doctor in his 2da 2da ( *opus plane aureum* ) *Ad Solutionem decimarum* ( saith he ) *homines tenentur partim jure Naturali, partim etiam ex Institutione Ecclesie, &c.* but it is of the *Ecclesia Primo Primitiva* ( as that which comprehends the Apostolick age, ) that he is principally to be understood, which transfers the *Jus Naturale* under the Law, to the *Jus divinum* under the Gospel, and that the Christian Church may ( upon Necessity ) enlarge that *Quota* under the Gospel, he proves from the words of St. *Augustine* in one of his Sermons, Beside Piediall Tithes *de Militia, de Negocio & Artificio redde decimas*, saith that Ancient and most worthy Father. Now the Generality of the Schoolmen have been found to dance after *Aquinas* Pipe in this particular, the Subtil Doctor and *Durandus* not excepted, tho' in Some other Matters, they varied very much; which three are justly reputed the Greatest of all the Schoolmen.

In the last place he adduces Some of our Men of Law against the *Jus Divinum* of Tithes, tho' he will have enough ados to prove it, but he needs not prove that they were Lawyers of the first Magnitude, both learned & judicious Men, for none that knew Sir *George Mackenzie*, but will readily grant him those Epithets, and he deserved a particular commendation for writing so pertinently in defence of the Unparalleled antiquity of our Royal Line, and for edifying the world with some other Notable Treatises; yet 20 years agoe, many Judicious Men, looked on that parcel of his Institutions which concerned the Tithes, as the most Seabroous part of that otherways excellent little Book.

Mr. *Craig* deserves the same *Eulogy*, for writing in defence of the Independency of his Nation, that the former did for the Antiquity of the Royal Line, and for the excellent Treatise *de Feudis*, wherein he gives the world an account that the *Scots* derived their *Feudal Law* from the *French*, as they had done theirs from the *Lombards*,

after they had subdued them, in Imitation of the *Turks*, who borrowed their Religion from the *Saracens* after their subjugation, and it is also observable, that Mr. *Craig* writes but superficially and barely concerning the Church Tithes, it being probable, that both these great men Judged the subject of Ecclesiastick Tithes, somewhat out of their road, and if they had been living in our days, it is possible they might have expected to find that Mist sufficiently Scattered, by the confident undertaking of One in this age, to clear up the dark subject of Tithes, even by convincing the world by infallible demonstrations, that there was Nothing of a *Jus divinum* in them, but if it please *divine Providence* that our *Just Reflections* come the length of the 27th page, I shall make it appear to any man that hath the use of Reason, that he hath left all his expectants in the lurch.

Page: 25. He produces Some testimonies, that few or no Tithes are payed to the Church in *Italy*, and not many in *France* and *Spain*, but suppose he could produce a 1000 Eye witnesses, it signifies Nothing, unless it could be proven, that in these Countries the Ecclesiasticks or Titulars of the Tithes have been compelled to bring their Hogs to such a bad Merchat, as that they are valued against their Wills, and so far undervalued, that they reap not the half of the worth of them: for there is not any well ordered Christian Kingdom upon the face of Gods earth, wherein the Tithes were not once adjudged to be the patrimony of the Church, so that having both the law of God, the law of man and possession, they had a threefold cord which is not easily broken: but suppose in all the kingdoms on the Continent of *Europe*, the *Ipso Corpora* were not drawn by Churchmen, but that they had gotten *Grassums* for setting of Tacks to those who become their vassals for their Teninds, it is but the same condition yet, wherein *Scotland* was before the 33, for few of them did draw *Ipso Corpora* even then, but the Bishops and Rectors gave leases for so many years as the law appointed, yet there was no complaining in our streets on that account, neither was there any reason for it. I had almost forgot the Instance of the Author of the *Snake in the Grass* 'That he hath written better for the *Jus Divinum* of Tithes 'than all that were before him; Which clearly implyes that the Pasquiller hath resolved ( like another *Pharaoh* ) to harden his heart against all Convictions from Scripture and Reason, since he cannot answer those Arguments which were given for the *Jus Divinum* of Tithes

Tithes by many others who lived long before that worthy Author was born.

Page. 26 He repeats his *Crambe Recollay*, "That Abraham's payment of Tithes to Melchisedeck was partly a piece of Homage to him as King of Salem; Whereas the Observer hath made it sufficiently appear, that he was not Homager to any King of Canaan, & doth again repeat what was formerly asserted, "That whosoever imagines that Tithes were payed to Melchisedeck as a King, doth insinuate (absit blasphemia dicto.) that St. Paul hath written Nonsense in 2<sup>d</sup> or 3<sup>d</sup> chap. to the Hebrews. As for the Apostles explaining the hebrew Names Melchisedeck and Salem, viz. King of Righteousness and Peace, I shall give the Ingenuous Reader ( who hath any regard for the Antients) their Opinion of it. The reason, say they, why Melchisedeck is more particularly taken notice of under the Character of a King and Priest was, not because there was no other King so but he; but because all other Kings that were contemporary with him, were revolted to Idolatry. So that he only remained a Priest of the most High God; and in being a King and Priest together, he was a Type of our Saviour, who was a Priest not after the Order of Aaron, but after the order of Melchisedeck, Heb 5. 10 For in Aaron the Priestly Office was separas from the Kings; who in all probability was the first High Priest in the World; that was not a King, as well as a Priest; for in the very Infancy of the New World all the Kings became High Priests of their respective Countries, for so Aristotle observes, that *μοναρχία* & *ιερατεία* ( to rule and sacrifice ) were Offices conjoined in the same person, and Virgil to the same purpose, *Rex Anius, Rex idem hominum, Pseubique Sacerdos*.

*Ibidem*. Whereas the Observer thus argued in the business of Jacob's Vow, that it doth not follow, that this was not his duty, because he vowed to do it, more than he was at liberty to serve God, or not, because he vowed if he returned in safety, the Lord should be his God; Now let us notice his weighty Reply, "For Jacob's being under no preceeding Tye to pay Tithes, can be as well asserted from the Vow, as his Duty to pay them; Truly I was at the pains more than once to turn these Words topsy turvy, to see if I could squeeze any sense out of them, but could find nothing save what the Logicians call a *Petio principii*, or a begging of the question, for it seems to me, That this illogical Author apprehends, that a Vow

Vow is inconsistent with an Antecedent Obligation, not remembering the *Baptismal Vow*, which all the *Catechumeni Grandes* make in their own names, and the *Pardon* by their *Prætors*. I pray, are not all *Christians* bound to renounce the Devil, the World and the Flesh before they made these Vows, The same may be said of the repeating the *Baptismal Vow* when they comply with that ancient & laudable Ceremony of Confirmation, but lest this be quarrelled as a point of *Papery*, I hope none but *Quakers* will deny, that we are bound to reiterate that Initiatory Vow, when we approach the H. Table of the Lord, neither can any receive the S. Eucharist, who doth not vow to serve God more sincerely and faithfully, more cheerfully and constantly than before; and who can doubt but this new Obligation, presupposes a former? yea so much more is our Vow obligatory, by how much the thing vowed is more necessary.

Page 27. He tells an old Apologue clownishly, with a superfluity of Words; for *Hæc* or *Martial* could have told him, That it was a Wallet with two Mouths, in one of which, were the faults of our Neighbours put, and these did hang before us, in the other our own faults, and these were cast over our Backs, &c. *sic finitur Fabula.*

But this is not the particular we heretofore promised to notice at some length, when we come this length, since it relates to the *cardo controversiæ* twixt us; therefore it might have been rationally expected, that he had been concerned to employ more Words, in his Answer (and more weighty too) than he bestowed upon an old Fable, that he might not fall into the *Bocardo* of which he was seasonably advertised, for giving the defiance to all the Councils, Fathers and Church of *England*, for maintaining the *Jus Divinum* of *Tithes*, because that *quota* of the Churches Patrimony is not expressed in the *N. Testament*. Now since he betook himself to this as his only Sanctuary and City of Refuge, Therefore the Obligator introduces diverse men hartering that *Polladium* with various Topics grounded on sacred matters, and of much greater concern than the *Quota* above mentioned, for which there is no express Precept to be found in the Gospels, so that he must rest on *Apostolick Tradition* and since each of these Oppugners made a pertinent *Ultimo Elench* against his *Thesis*, let us now see what Categorical Answer, this propagator hath made to them all, I shall give it in his own Words.

Page 63 till 87, "The comical Observer carries a Mock Non-sensical alteration, of a Dialogue betwixt me as a *Presbyterian*, and the mixed company of a *Jew*, and a *Christian Epicure*, a *Quaker*, an *Independent*, and himself a *Prelatist*, which so say no worse of it, looks but simply in Print, and affords as little Reputation to him, as it doth Edification and Instruction to the Reader.

Having read this wonderfull Answer to 3 Sheets of Paper at least, I could not be at rest till I called for the former *Virtuosi*, who *ex Hypothesi* that the great *Montague* were alive, delivered their several Opinions concerning this *Succedaneous Champion*, who had taken up the Cudgells after his Master *Selden* had thrown them away, that now we might hear their several verdicts concerning this Encounter, with these 6 Antagonists, all in one voice cryed out, *parturiunt montes nascitur ridiculus mus*, and concluded that he had given up the cause, he had so rashly undertaken to defend, and that he had run away from the 6 Disputants, as so many *Basilisks*, with the Terror of a *Dametas* or a *Clinias*, & that his *Palladium* was taken from him more ingloriously, than that of *Troy*, for that sly *Ulysses* stole it from them when they were sleeping, but these 6 Antagonists had beaten him from it, with dint of Argument, when he was waking, and remembering what *R. Montague* used to say, (when the *Papists* produced any frivolous, absurd and very ridiculous Answer) viz *qui nunquam risistis nunc ridete*, in this they Echoed him, by calling upon the *Heraciti* of the World to join issue with them, but 'tis worth the while to notice their particular *Sentiments* of this Philosophick conflict.

One of them said, that an old *Scots Antiquary* hath recorded, That our Kings some times allowed decrept old Men, or the feebler Sex to choose a *Champion* to fight for them, which gave occasion to that old *Scots Distich*.

Be thy cause right or wrong, see thou choose a *Champion strong*, Whence he inferred, That the *Presbyterians* have been ill advised in electing one who by his ill management hath suffered two Pillars of their Government to be pitifully shaken, viz. the Subordination of *Classes*, and the *Ruling Elders*: so that they have had the unhappy Fate of *Theodosius* the elder in choosing *Rufinus* to be the Tutor of his Son *Arcadius* in the East, and *Silico* for the Tutelage of *Honorius* in the West, who were at last found to be the greatest Rogues in all the Empire. Another said, That it



minded him of an Advocate in the Outer-House, who imagined, that  
 he gained the Clients Cause even then, when he had palpably lost  
 it; a 3<sup>d</sup> said, being ye are speaking of Men of Law, I will tell you  
 a Congress of two Procurators before a Commissar Court in our  
 Countrey, one of them having adduced strong reason for his Client,  
 said to his Antagonist, I have now given you a Bone to gnaw up-  
 on, who for want of a better Answer, returned this imprecation,  
*the devil gnaw your bones.* A 4<sup>th</sup> compared him to a lusty young  
 fellow, but a great Coward, who being ordered by his own Fa-  
 ther to attend him such a way, because one with whom he was at  
 Feud might chance to meet him in that place, how soon the Son  
 saw the Enemy advancing, he betook him to his Heels; being there-  
 upon questioned by his Father for deserting him at such a time,  
 he ingeniously confessed, *That if he could fight for any man, it*  
*would be for his Father, but his heart would not suffer him to fight*  
*for any.* The Application of this is easie, for if the hearts of some  
 men could serve them, they would not fail to fight for the Fathers  
 of their Church. The 5<sup>th</sup> said, he would tell them an old Story,  
 but leave the *Application* to the Company: it concerned the valiant  
*Memnon*, who was General to *Darius Codomannus* and the gal-  
 lantest Man in all the Eastern Empire, who died before *Alexander*  
 the Great had made any great progress in *Asia* the Lesser, and by  
 the by, it was a part of *Alexander's folix temeritas*, ( as *Seneca* u-  
 sually terms it ) that he died so soon, but hearing a little before  
 his death, one of his Captains speaking very opprobriously of *Ale-*  
*xander*, what said the valiant *Memnon*, Do you revile a crowned  
 Head at the distance of some hundreds of Miles, whom as a Man you  
 durst not look him in the Face with such a vile Tongue as you have,  
 but base man as you are, I must tell you, That your royall Master  
 has hired you to fight against his Enemies vvith your hands, & not  
 to fight vvith your tongue like a furious Scold; for such effeminate  
 men are always found to be Dastards vvithout either courage or  
 conduct in the War; Therefore he caused pull the *Balteum militare*  
 from him, and broke his Sword over his Head.

But the last Spokesman stood up in the company and said, I vvill  
 tell you a Note of a Preaching, that I heard at *Edinburgh*, which  
 might have been almost infinitely more useful to that pitiful Cham-  
 pion, than all the Notification of that Answer, which we have heard.  
 The Preacher was a holy and humble, grave and learned Bishop, &  
 thus

little inferior to the best of the primitive Prelats, and that was the famous Bishop Lightfoot, for I had the honour of his Acquaintance as being once my Patron, when he came down from London, where he had been consecrated Bishop, he did preach in a principal Church of *Edinburgh*, to which there was a great resort of all sorts of people, because he had been formerly esteemed an *Independent*; his Text was in the 95. Psalm. *In the multitude of my thoughts within me, thy comforts delight my Soul*; and about the end of his Sermon, having spoken a little concerning Church Government, as it maketh up the Suburbs of Religion, I doubt not, said he, but there be many here, who desire to see some express place in the Gospel, for that which is called *Episcopal Government*, cast up your *Bibles*, said he, then halted a considerable time; There was no doubt a great turning over of that sacred Book, especially among the Female Sex, at last he said, in the same place of Scripture, *That ye find Presbytery clearly established, you will also find Episcopacy*; &c. then ended his Sermon. I remember the next day, some having made a Visit to him, and chancing to discourse about that Note of his Preaching, one of the company said, That it was somewhat like to that Debate, between a *French* and an *English man*, for the *French man* demanded of the *English*, What Right could their K. pretend to the Crown of *France*, since he used the Title thereof, and tho' he was of the Blood Royal of *France* by the Female side, yet he was debarred by the *Salique Law*; O said the *English man*, you'll find my Royal Masters Title expressed at full length upon the back of the *Salique Law*; and that worthy Bishop said, he thought it no ill comparison.

Page 28. Here we have another Swatch of the disingenuity of our Author, for the Observators Words are those; "I believe there is not any populous Kingdom in *Europe*, whose Clergy doth not by some Thousands exceed that Number, (viz. the Number of the *Levites* in 3 C. of Numbers)" But here is his disingenuity, to apply that only to *Scotland*, which was never judged a populous Countrey, when compared with *France*, *Spain*, *Italy* and *Poland*, or with their Neighbours in *England*.

*Ibid.* He verifies that usual Observation concerning *Hypochondriacks*, that when they are beaten from their Posts both by Scripture and Reason, yet when that *Balneum diaboli* returns, they instantly return to their old Bias: For in the 88 and 89 pages of the *Observator*

servator, 'tis made appear ( if we will believe Scripture ) that the Dividends of the Tribes were according to the Number of their Families and Persons, so that every Tribe could not get the 12<sup>th</sup> part of the *promised Land*, suppose *Levi* had shared with them; yea so small was that Tribe, that it amounted to no more than the 60<sup>th</sup> part of all that People, instead of the 30<sup>th</sup>, but some men need to be put to an *Arithmetick School*, and to a *Greek School* too, to learn that Language, for it seems he doth not understand the Word *κατ' ἐξοχήν*, that is, by way of Excellency, and so we are still to understand the *Imperial Law*, for *Justinian's Law*, if it be pronounced absolute, thus by the Figure *Antonomafia*, when any Linguist hears of the Prince of the *Greek Poets*, he applies it to *Homer*, and makes Application of the Prince of the *Latin Poets* to *Virgil*.

Pag 29. I shall in few Words take some notice of the many ill-natured *Innuendo's* and *Reflexions* ( as the *Pasquiller* terms them ) the first is against the first Reformers: I have already discovered the mistake as to judicious *Calvin*, and as for *John Knox* and his preaching against *Monasteries* ( as they were then abused ) cannot be denied, altho I thought a better use might have been made of those stately *Fabricks*, than to turn them to *Cairns* of *stones*. But I should wish, that some people would read the *History* of his *Life* and make the right use thereof, for they will find that on his death-bed, he bewailed with many Tears, the robbing of God by frequent *Sacriledges* in this Kingdom. The next *innuendo* is against *General Assemblies*, for allowing the dis-use of the *Lords Prayer* in the solemn Worship of God, to the great Scandal of the whole *Christian World*, and to this I must add a new *Innuendo*, that I am sure, it is not essential to the Parity of *Ecclesiastick Officers*, to countenance an *Imparity* in the solemn worship of God; as for the subsequent Charge, it is ill worded, for instead of bringing dissenting *Protestants* upon the Stage to act a ridiculous Figure, it should have been said, to make himself a ridiculous *Cypher*.

The last Act of *Cumulative Treason*, is of all most comical; for he will have the *Observer*, a *Papist* whether himself would or not, and let us see how he makes out that Inditement, "and that is 'by the favourable accounts of *Popery*: *Popes Bulls*, a *Monastick Life*, and the *Aureola Virginitatis*, discover in spite of the Reformed Bishop, that my formidable *Antagonist*, if he be not a *Masquerade Jesuit*, hath at least a warmer side to *Rome*, than to the *Pro-*  
testant

*‘reſtant Religion.* Before I deſcend to thoſe particulars, I muſt tell a little ſtory, which fell out in our Countrey ſome few years ago: A Proteſtant Gentleman ſuddenly fell off to Popery, and when his Friends did expoſtulat with him for changing his Religion, he answered, That he could not endure one Tenet of our Church, which the Miniſters Now and Then taught, and that was, “That in the Sacrament of the Eucharift, people did eat the very Fleſh of the Son of God, which was born of the *Virgln*, which looked liker *Canibals* than *Chriſtians*.” Now the ſport was, that he miſtook the *Popiſh Tranſubſtantiation* for a Tenet of our Church, but when he was undeceived, he again returned to the Boſom of it. I And am fully perſuaded there is not any ſober *Presbyterian*, who underſtands any thing of Controverſy, but will look upon this Babler as a perfect *Ignoramus*, as to points of *Popery*, for thoſe inſtances he hath given, which I ſhall briefly canvass.

The fervour ſhewn to the *Papiſts* ( according to his pointed place ) that *Boniſace the 3d* was the firſt apparent *Apocalypſtick Beaſt* pointed at in the *Revelation*. and that by the Verdict of his Predeceſſor ( *Gregory the Great* ) he was the forerunner of *Antichriſt*; ſome of the *Popes Bulls* have a prodigious monſtroſity in them, as that of the *Bulla Cane*, but as we ſhould not bely the Devil, that of *Pope Urban the 2d* had nothing of Monſtrous in it, when he allowed *Peter of Arragon*, to recover from the *Saracens* in *Sicily*, the Land which they had uſurped from the *Chriſtians*, but it ſeems the terrour of *Scylla* and *Charybdis* hath diſſwaded our Paſquiller from croſſing from *Italy* to *Sicily* to get ſome account of that Hiſtory. As for a Monafterick Life, and the *Aureola Virginitatis*, I ſuppoſe that Client is very ingrate to the great imaginary patron of *Presbytry*, I mean *St. Hierome*, who would account him a *papiſt*, becauſe he practiſed a monafterick Life for many years ( as did many of the greateſt Luminaries of the Catholick Church, both in *Europe* and *Aſia* before the end of the 4th Century, which was above 200 years before that *Apocalypſtical Beaſt* began ) and they muſt be ſtrangers to *St. Hierom's Works*, who do not find frequent mention there of *Aureola Virginitatis*, which ( as it was told in the *Observations* ) he exalts too much above a conjugal Life.

There is one impeachment of *Popery*, I had almoſt forgot, tho' it be cited out of a Sermon to the Clergy of *Aberdeen*, anno 1692, “That he would, as ſoon acknowledge the *Conventicle of Trent* to

'have been a true *General Council*, as those at *Edinb.* 90, and 92. to 'be true *National Synods*: If the *Pasquiller* had understood the word *Conventicle*, he might have found out, that I did not look upon the Meeting of *Trent*, as a lawful *Synod*, & tho' he calls that Sermon at *Aberdeen* a flouting Sermon, yet I will give an open defiance to all the Ranters and Canters in *Scotland*, to answer in reason, the Reasons which are there given at great length, wherefore such Assemblies cannot be true General Assemblies, in regard they wanted the essential Constitution of a General Assembly, which (according to their own Acts, and those Parliaments that favoured them) should be constitute of *Delegates*, two at least called for, from each *Presbytery* in the Nation, which as to those above mentioned was never pretended, in that Sermon it was told, That a wealthy State may make 50 or 60 Men, so many *Royes de l'oidore*, or so many *Erastian Prelats* if they pleased; but that all the powers upon Earth, cannot alter the nature of things, and consequently cannot make that meeting a General Assembly, which wants the essential ingredients thereof.

I must in the last place, tell the ingenuous Reader a little story, and let him judge thereby which of the two *Sells* favour rankest of *popery*: A certain moderate Son of the Church of England about the end of 1685 caused print about 2 or 300 *Queries* to be proposed to the *papists* ( for they were indeed so many *Objections* against the points of *popery*, and were not permitted to be sold publicly at *Edinburgh* but at *London*, where they were printed, ) 'tis certain that a 1000 Copies were sold the very first day, at which time *Addresses* were coming thick-fold from the *presbyterians* in all *Quarters*, yielding solemn Thanks for that *Indulgence*, His Majesty had granted them, and a *Protestation* of never failing to serve their *Benefactor* with Lives and Fortunes on all occasions, tho' the most judicious of them understood well enough, that there was no more real Favour designed to them by that *Proclamation*, than *Julian the Apostat* intended, when he recalled all the *Orthodox* Clergy, who had been banished by his Predecessor *Constantine*, but as these *Addressees* symbolized in their large Promises, with these *Addresses* which had been made to *Richard Cromwell*, how soon that great Usurper his Father went off the Stage, so they also sorted pretty well in the Event, there were no fewer than 90 several *Addresses* made to that new protector, but when these respective *Grantees* came to stand in need



need of their respective Addressees, in lieu of serving them with their lives and fortunes, there were not 90 drops of blood spent *line inde*. I shall therefore shut up this point, with a Note of a sermon preached at St. *Andrew* by a leading Man in his time viz. *M. R. B.* He inveighing ( and that most justly ) against the dissimulation and hypocrisy of that age, and many fair promises with so little performance, he told his Auditors, that it was become very fashionable for a Man to say to his Neighbour, *Thou servant Sir*, but put this Complementer to do a good Office, then said he, he hath another Complement ready in his pocket, and that is, *by your favour Sir*.

Page. 31. 32. 33. 34. 35. 36. Which puts an end to that Scurrilous Pasquill. The Candid Reader may find all the Ingredients of *Aristophanes*'s pudding above mentioned, if he have any preternaturall appetite after such a Composition, which may satisfy the *Bulimia* of the most voracious *appetentis Canine*. For it hath such Bloviens Tinkler language in it, that it is not only unbecoming any Gentleman, but Nauseous in the eyes of any civilized Plabelain: which minds me of many Inns in *Spain*, whither when travellers resort, and demand of the Landlord what he will give them to eat, Any thing my Masters (sayth he) thinke ye please, but when some kind of Aliment is Nominated, he then replies, any thing but that, and so of the 2 or 3 Interrogations, and in a word, all the provision ends in a stinking Sour'd tobt. For *quid in Buccas*, &c. Like a Jocky, the Names wherewith he hath called me, being so foul and Scurrilous, as the most ill bred Russian, could have vented in a distemper'd Huff. But for my own part, I am resolv'd to imitate the famous *Stillingfleet*, who being a pretended Answer made to one of his treatises by a sly Presbyterian, who had a zeal but not according to knowledge, and who aimed at Satyre with his ribaldry and Nasty expressions, when that great Soul read them he said, "I pley from my very heart the passion of Ignorance of that poor Phrenetick Soul, who is fitter for a Bedlam house than to write controversies. And if I knew that our Pasquiller were *extraneus*, for I am sure he pretends to know me much better than I do him, tho' I be not able to travel that length these diverse years bygone, yet I would recommend it to a Friend at *Edinburgh*, to give her that same advice which the renowned *La Nové* gave to a Presbyterian Minister wife at *Rockell*, as it is reported by the great

great Thuan. This Nobleman was a Sincere protestant, but fearing that the forces of the *Rachellers* were not adequate to the Kings (even by way of Defence) he advised them in a publick Meeting to submit to their Prince, providing he secured their holy Religion to them, whereupon the young Bigot preacher smote him on the face before them all, for some Scores of Churchmen were present, and tho' *La Nove* was reputed as gallant a Man as was in all France, yet he made no other retaliation of this Injury, but only called for that *Bontesen's* wife, and said publicly, I commend this Man to you, have him instantly home, cause purge him and bleed him, and keep him some dayes Solitary in a dark room, and feed him with a sparse cooling dyet, and have a Care you give him no strong drink, other-ways I'll assure you, he will distract within few dayes, and so it fell out, because these means were neglected.

Being resolved in *Nomine Domini*, to extinguish altogether, those fiery darts of Calumny, which this Scribler hath borrowed from the Devils quiver, there be two little particulars, which I had almost forgot, 1<sup>st</sup> I shal here briefly premise them, Then I shall gratify the Candid Reader, who loves truth and hates all liars, with the most probable conjectures I can make, as to the first rise of these slanders. The ground of the 1<sup>st</sup> particular is in page 30; where he mentions the Tithe of *Lice*, as if he had gone with the *Gipsies* for some years: but this beggarly baggage minds me of the cheating Montebanks, who first value their Salutary druggs (as they term them) at an high rate, but at last they descend to a very low price, tho' first and last are equally impostures: So our passquiller descends at last to the most despicable of the Egyptian plagues; yet even in that of Vermin, he may see the finger of God: for a good historian could point at diverse Sacrilegious persons who have dyed of that lothsome disease, called by Physicians *obscure*, which to those who have no Greek, signifies the *Lousy* ill. The other particular is in page 31. where he challenges the Observer for abridging the 19 years tacks allowed by the law to Bishops, to 18 years: He might have allowed one typographick error to one who was about 80 Miles from the Press, since he hath endeavoured to palliat so many mistakes of his own that way; tho' he had the printer at his elbow. Yet it is probable that without burdening the Typographer with them, they had rested in his book as long, as the 7 *Ephesian* Sleepers are

are said to have done in a Cave, if the Observer had not acted the part of a Physician in reference to lethargick patients, and that is to awaken them, and hold them waking by pinching, lest they sleep to death; tho' the Observer hath gotten no *honorarium* for this Charitable Action, but very foul language.

Let us now proceed to that *Cumulus Malorum*, two whereof we do find in page 37, whereby he verifies an Old Observation of a famous English Divine, That when a *Polemick* falls short of divine & humane Authority and Reason, he then betakes himself to flying and byting, that is, he endeavours to stop the mouth of his Antagonist with Reproaches and Calumnies and much bantering language; but since this doughty disputant begins his aspersions with an Imaginary Magnifying of himself, I am bound to Notice it in the first place, these are his words: "As inconsiderable as I am, I can say I never disclaimed any thing I wrote, & I can say with a better conscience, that he is bound to disclaim Something that he hath written as solemnly as ever that ill thing was published, which I shall make appear by and by. Tho' St *Augustine* hath written very much yet in the eyes of all devout and Judicious Christians, his Confessions & Retractions preponderate them all; A Roman Emperor could say *quod in consilio fecimus consilio revocamus*: Neither was the famous Emperor *Charles* the 5th ashamed to tear in publick, that Grant he had made in privat against the law, which he had sworn to Observe, I rather tear all my papers, said he, than tear my conscience, For all Christians ought to consider, that as Constancy in good is very commendable, so Obstinacy in evil is damnable in the sight of God and all good men: I remember a Notable expression of *Joseph Hall* in his Contemplations, I know not (saith that devout and Judicious Soul) whether the Maintenance of the least evil, be not worse than the commission of the greatest, this may be of stratley, that argues Obstinacy, there is hope of that Man, who can blush and be silent.

What Christian believes not, the Devil hath been obstinat in wickedness almost these 6000 years, and who did ever commend him for that pertinacie, of which he insolently boasted to a very devout Monk, if we believe the story, This man was so charitable as to pray earnestly every day, not only for the Salvation of all men, but also of the Devil, at last (as he reported) he heard a voice saying so him, that his prayer was heard, even as to the Devil, providing,

he would crave pardon for rebelling so long against Heaven, and promise to be a faithfull subject to God for the future: this pious Monk was overjoyed at this, and never rested till he found out a Necromancer to raise the devil to him, and told him, that he had very glad tidings for him, but when he heard them, he told the Monk, that he would crave no pardon, because God wronged him first. But this Story, whether true or false, hath a good Morality; That without the Grace of God, there can be no Saving Repentance: but let us now come to the Application of this doctrine: The pasquiller needs not be told ( for he hath cited his very words ) that the Pious and learned *Forbes of Corse*, hath laid down this inviolable position ( which is equivalent to the *Jus divinum* of Tithe ) 'That what thing soever is once consecrated to a sacred use, cannot ( without Sin ) be alienated to a profane use: for which he gives many irrefragable arguments, whereof the *Observer* hath only given the *Epitome*. Now our Pasquiller having stated himself as direct Antipodes to that position, I say he is bound if he would be accounted a good Christian, to disclaim what he hath written in opposition to that inviolable truth, otherwise he hath good reason to fear that condemnation of the Wise-man, 'He who being often reproved and yet harden his heart, shall be destroyed suddenly and that without remedy. *exoneravi animam meam*. But it is now high time to exoner my self from the Imputation of recanting meanly, what I boldly published.

And here I ingenuously declare, that I am left to my Conjectures, what these words do mean, and I have sometimes thought, that they were designed as a *Reflexion*, because of a pretended Answer to these 2 or 300 *Queries* against the *Papists* which were fathered upon me, & never answered by me, that did indeed come in a *Letter* from *London*, before any printed *Copy* of the *Queries* came to my hand, which was easily transported, for it was but half a Sheet of *Paper*, wherein the anonymous Author declared to the World, 'That he had seen so many *Queries* against their Church, so many that it was guilty of so many Errors, but that it deserved no Answer, 'Since the *Pope* in *Cathedra*, when he teacheth the *Catholic Church*, 'was infallible, and that the *Roman Church* could not err, therefore it was in vain to lay down Errors at her Door, & that tho' God hath no where promised to make the *Catholic Church* Insuperable, yet he had promised to make it Infallible as to Error ( tho' he could

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not tell where ) I believe he expected not a Reply to such ridiculous Stuff, neither was I such a fool to offer it, all the Design of such empty *Papers*, being to amuse their ignorant *Profelytes*, that such a Book for the *Protestants* was long since answered, but whether by Sense or Nonsense is all alike to them.

Next I began to imagine, that it related to the Book called the *Reformed Bishop*, because I was cited on that account before a great number of the Bishops, and that it was charged upon me that I had a malicious design against their Order, and that I had particular *Reflexions* on some of their Number. To which I answered, That I was so far from having a malicious design against their Order, that it was the Scope of the Book to contribute my utmost Endeavours ( by these 19 *Articles* of humble Advice to the Church ) to establish that *Episcopal Government* upon sure and lasting Foundations, since all those *Articles* were confirmed, by *Scripture*, *Councils* and *Fathers*, neither had I made any express *Reflexion* upon any Man in all that Book, and if there were any that could instruct, that I had given him just Ground of Offence, tho' it were the poorest Begger in *Scotland*, Christianity obliged me to crave him Pardon. It is reported of *Heliodorus* Bishop of *Thessaly*. that he did choose rather to renounce his *Episcopal See*, than call in that ingenious Roman named *Theagenes* and *Cariacus*, which was neither confirmed by *Scripture*, *Councils* nor *Fathers* ( tho' I never espied any obscenity in it ) far less could a Book confirmed by all these, be renounced by any generous *Christian*; neither was that Council of Bishops so uncanonically or impious to desire such a thing to be done, that was seconded by so great and infallible Authorities.

But in the last place, 'tis possible some may take occasion to speak or write upon the account of a consolatory Letter I wrote to one of the Clergy. For almost how soon I came to the *Metropolis*, one who made a considerable Figure in this Church ( as to his Station ) called for me, and declared, that one of my old Acquaintance was so grieved at some thing in that Book, that he was almost ready to hang himself for sorrow / for these were indeed his very Words ) I pray, said I, what do you mean ? You have charged him, said he, with a very unseemly act. I did indeed mention such an act, because there was open voice and common fame for it, That a *Presbyter* in *Edinburgh* had done such a thing, but I am sure I did not apply it to the person you speak of. Ay but, said he, others have applied it

in



It to him; That is the thing, rejoined I, that I cannot help; and if he be innocent, as I hope he is, he may let that Wind go by him as a person unconcerned: Did you see that *Presbyter*, said he, do such a thing? Truly, replied I, I was so far from seeing him do such a thing, That I could hardly be persuaded that any Church-man had ever done the like. Pray you, said he, and I beg it of you for our old Acquaintance, and upon the account of *Christianity*, that you will write a consolatory Letter to him in the very terms you have just now mentioned, which I am sure will refresh him very much: And God knows meer charitable compassion was my prompter to write such a Line, but if any ingenuous Soul shall abuse such compassion *Charity*, they will find an Antidot in the Words of the Royal Prophet on such an account, my Prayer, said he, returned into my own Bosom.

But let us return to that judicial Proceeds before the Bishops, and I must further gratify the candid Reader with some other Circumstances.

I cannot forbear to declare, That I had never more ado to restrain my self from acting the part of *Democritus*, than before that Judiciary, which was upon this occasion, some 2 or 3 days before that meeting, I had received a Letter from a great Friend, *Dr. L.* who was truly a great Soul, and an honour to his Country, if he had not studied to deprels his own Nation too much. In which Mixture, he advised me not to appeal either to King or Council, or his Royal Highness who was then at *Edinburgh* (and if that Letter had not come seasonably the *Appellation* had been made) for he told me plainly, That the Bishops being so far embarked in that Affair, for their Reputation they behoved to make a fashion of Deposition, but assured me that, that same Sentence should not last above 20 days, and therefore sent a double of the Letter to that Meeting, that they might know his pleasure: Now from this consideration that they were but meer *Pedarii Senatores*, and that the most part of them, stood as much in awe of that Imperious Duke, as a School Boy does of his Master, and that they took not the right methods of settling their Government, tho' I knew they dared not transgress the time that was appointed them, I took a Resolution that very day, to seek some settlement in the Church of *England*, which I always apprehended to be established on firmer Foundations than our own, yes I found at that very time, a strange Imagination (which I communicated

rated to some Intimat Friends ) that the *Episcopal Government* in *Scotland* was near an end, tho' I could not divine from what quarter that *Euretydon* would blow ; to which Resolution, I was much animated by that Noble Gentleman Mr. Ch. who was then attending the Duke of *Tork*, but afterwards became the famous D. of *M.yea* the worthy D. T. afterwards B. of E. was so friendly as to provide a Station for me in that famous Church, so that I thought I had no more adoe but to wait for a fair Wind, to be transported to *London*, in a Vessel belonging to a Skipper in *Leith* named Captain B.

*Man proposeth, but God disposeth*; for that very Morning, his R. Highness was about to sail for *England*, was pleased to call for me, and enquired if I had a design for *England*, I answered affirmatively, and added, I was hopeful His R. Highness would favour me with his Countenance there, as well as here; He was pleased to reply, That if I were not reposed to my former Station here, I should be sure of His Countenance there, but ( upon some accounts ) He wished that I might stay longer in this Church: and for that effect He had left D. T. his Chaplain behind him, and ordered him to go to all the Bishops severally, and give him an account if any of them was averse from my reposing. This I confess was a very great favour, that so great a Prince should concern himself so much for so mean a person ; yet I declare ingenuously, it struck a knell to my heart, to be disappointed of my Resolution: for to advance to *England* against his R. H.'s pleasure, had been a very imprudent act, neither doubted I in the least of their Compliance, suppose his R. H. had never interposed in that *Affair*, and what I feared came upon me, for they who had appeared formerly most averse, told the Chaplain, That they were ready to receive me *ambabus Ulnis*.

There is yet one adventure I cannot forget: Before his R. H. called for me, I called for Capt. B. and told him, that I was informed that he was very imperious over his Passengers at Sea, and subjoined that I desire not to resemble the fleeing Fish, which finds security in no Element, for I have been oppressed this long time at Land, therefore I expected Freedom from it at Sea. This Captain B. appeared to be a sharp Man, but no great lover of the present Government, either in Church or State, for thus he answered, "You shall God willing know by Experience within few days, that this is a Calumny devised by your Enemies and mine, because they have to be reformed, and for mine own part I confess I never fancied any

of our Bishops but one and that was our good Bishop of *Edinburgh* *D. Young*, whom I still esteemed, as a grave, modest and pious Man, as humble and charitable Bishop, for I do not pretend to Clergy matters, tho' Scholars have told me, that he was also a Man of great Knowledge, but for all his great parts, he is shuffled away to *Ross*, by that tyrannicall Act of Supremacy; This, Sir, said he, I speak without Witnesses, therefore you will not do well to insist against me.

I replied, That I was as much dissatisfied with the Act of Supremacy, as he could be; especially in reference to Church men, who were always presumed to be settled *ad vitam, vel ad culpam*; and I am sure, the Christian Emperours ( who were much greater Men than our Kings ) had never any such Act among them in the primitive times; otherways the Empress *Eudoxia*, with her too Uxorius Husband *Arcadius*, would not have failed to turn out of his Patriarchat, the most Eloquent *Chrysostom*, whom they hated so much, without the concurrence of a packt Council of Bishops; But tho' Kings are said to have long Ears, Yet I must tell you, That many ill things are done under the pretence of their Authority, which never came to their Ears: and I am very apt to believe, that you have instanced one of them your self: for I had it from that worthy Bishop *Young*, That the D. of *Tork* called for him, and demanded to know the reason, wherefore he was turned out of *Edinburgh* for he heard that he had not desired the change himself: all the answer that he gave the Duke, was to this purpose, "That he was told it was the King's pleasure; and that he behoved to obey the Act of Supremacy: I will not take that for an answer, said the D: therefore come again to me to morrow, and when he returned to his R: H: he told him he could say no more than formerly, but that D. L: was the man who intimated the Kings Will to him; and being a prime Minister of State, he thought he was bound to believe him, that it was the Kings express Will it should be so: I believe said his R: H: it was as much the Kings express Will (and no more) than the dimission of the Arch Bishop of *Glasgow*, who was threatened with the *scandalum magnatum*, of which His Majesty knew nothing till the Tragedy was ended, I mean till that Dimission was presented to the King, for I was present, and heard Him say, when He read the Subscription: *Alexander Glasguensis*, he should have written (said his Majesty) *Alexander Asinenfis*, for I would never have

have turned him out, unless he had turned out himself: then his R: H: inveighed against the *Act of Supremacy*, as an unhappy contrivance, from which occasion might be taken for much injustice under the shadow of the R: Authority, and of the suffering of many innocent persons: whence I cannot but take occasion to remark. That this illustrious Prince, had the Principles of sacred Justice fixed in his Breast, till some young Men (*omni modo*) flocked afterwards about him.

But let us now descend from the Palace to the Stable, and here also the Pasquiller tells us of the Celebration of the Funerals of a beloved Horse.

*Fama malum; (said the Poet) quo non aliud velocius ullum;  
Mobilitate viget, viresq; acquirit eundo.*

I shall first ingenuously declare the Truth (which 2 or 3 Witnesses could swear upon, if it were worth the swearing) having promised to a Neighbour Minister to give his people a Preparation Sermon for the H. Communion, in my return the South west Wind was so great, That the Boat man on the River of *Dee* could not hear my Servant, who then said, That he had ridden the River of *Dee* at such a Ford in the Morning, and there was little in the Water, so that I might safely ride it and he behind me; Nor adverting, that tho' it was in *May*, yet the west Wind had melted some Snow in the Hills, and put the River in a great Torrent, so that my Horse was soon at the Swim, and by the force of the Stream carried down to a deep Pot, yet it pleased God to bring us safely to Land, which was the more remarkable, that the Horse was none of the Youngest, whereupon my Wife promised, that if he died in *her* night, the Dogs and Crows should never tear his Skin: he chanced not long afterwards to break his Neck in a frosty Day upon the Water side: Therefore that she might keep her promise, she caused two or three Courtey Men make a hole in the Water side and put him therein; no doubt she gave them a Drink for their pains, tho' I was not present to see it: but I have seen the Carcase of a Horse trailed much further off to be Laid at the Root of an old Fruit Tree, which required thrice as many Men to trail it so far off, and never a word of it, tho' they needed much more Drink.

But I was informed that there was a lying Intelligencer in our Country; who wrote south to a drunken Cabal (*for similes habent labra lactucas*) that I had convened my Friends, and solemnized the

the Funerals of my horse with a glass of wine, but I Judge it my happiness, that I never regarded Malicious tales above the Backing of a dog; for Ignorant fools ( as the proverb hath it ) hear and see many fairlies, and *qui ad pauca respicit de facili pronunciat*, doe we not find that *Alexander* the Great caused build a City in *India* in the very place where his Horse *Bucephalus* died, and called it after the name of his beloved horse, yet neither *Q. Curtius*, *Plutarch* nor *Arianus* gave any account of the Admiration of his Army, or of the *Indians* for his doing so: So did *Julius Cesar* erect a stately Monument upon his extraordinary horse, and when the *Athenians* ( in obedience to the Oracle ) betook themselves to chain wooden Walls, at the coming of *Xerxes* into *Greece*, a poor Dogg, being forgot to be shipped, he swam from the Continent of *Greece* into the Isle of *Salamis*, and instantly fell down dead on the shore, whereupon his master caused make a Monument for him, which for some ages was called in Greek *κυνταφίον*, or the Sepulchre of the dogg, I shall add no more to this point, but that Instances could be given of many Sacrilegious persons who have been buried with the burial of an Ass.

But let us come to the last Calumny, which is undoubtedly of all the greatest, because it implies the greatest Immorality, and the greatest Guilt in the Reporter, for I am confident it was never carried to him upon the wings of fame, but that the father of lies hath immediately whispered the same unto his Son's ear, so that it may evidently appear to be the Devils postscript; But let us first take notice of his charitable advice, 'That we appear no more in print, for fear, forsooth, it be examined by such an able hand, it is the Counsel of the wise man; 'Consult not Cowards in matters of war 'nor with sluggards of much business, nor hearken to the advice 'of an enemy: *Timeo Danaos et dona ferentes*, said the Poet; yet I shall frankly tell the Pasquiller, that, had it not been the Impertinency of Friends, I would never have consumed one Minute of precious time, in noticing one line of his ill concocted Satyr; What *Cicero* said of the *Lyrick* poets, may much rather be here applied, 'Tho' I were to live the life of *Nestor* ( said that great Orator ) 'I would not find leisure to read their Books. *Horace* was one of those *Lyricks*, and I am thoroughly convinced that there is more sense in 3 or 4 of his lines, than in all the Pasquills that I had the ill luck to read these 12 Months bygone, so that he has free leave



leave for me, to consult again all his lying legends, and his own diabolical dreams, and let him make a more voluminous Book thereof, than the *Legenda Aurea*; But his diabolical dreams mind me of his last hellish Asperion, and that is the Insinuation of Intemperance: It were as easie to tell the World, that I dream'd the last night, a Certain Advocate was so intoxleat with too great a doze of punch, and some other strong liquors, that he spoke perfect Nonsense at the barre, the One hath as much truth in it as the other. 'What other men speak of us (said *Gregory Nazianzen*) is but 'what other men dream of us, especially when it concerns strangers 'whom they know not by face, and far less their conversation: It 'were very easie to instance diverse of the greatest Luminaries both in the Greek and Latine Church, who were basely traduced, neither were the Prophets and Apostles of our Lord priviledged from that Scourge of tongues, as *St. Paul* holds furth at great length, 1. *Cor. 4. Chap.* For the servant is not greater than his Lord. And it is evident from the history of the Gospell, that there were never baser asperions, thrown upon the worst of men, than upon Innocency it self, therefore against all such supposits of the devil, I shall imitat the Arch-Angel when he strove with their Master about the Body of *Moses*, he brought no railing accusation against him, but only said, *The Lord rebuke thee Satan.*

## APPENDIX

R

# A P P E N D I X

*Vindicating the Person of BANCHORT from Two Columns in  
Mr. Forbes Advocate His Remarks upon the Parsons Charitable  
Observations on his History of Tithes.*

**W**HENAS Mr. William Forbes Advocate, in the end of his Remarks upon the Charitable Observations of the Parson of *Banchory*, upon his treatise of *Tithes and Church Lands*, hath this Expression "That he (meaning the Parson) content himself, as formerly, to shew his parts and learning to such as come to visit him, by retailing at home over a bottle of ale, some stale jests or second hand stories. In which words, the Parson persuades himself that Mr. Forbes, to lessen his Reputation, doth insinuate two Reflections; One of *Intemperance* the other of *Ignorance* in Original Authors and Historians.

Tho' my testimony is of little or no force in adding to, or confirming the Character of One, so well known for his more than Ordinary *Temperance and Knowledge*. Yet seeing the Parson judges them both, called in question by the forecited expression, I find myself obliged by many ties, to stand up for his Vindication upon these two heads, which I can very frankly do, without any violence to Truth and my own Conscience, as having not only the testimony of many credible persons, who knew his life very well, before I could, but also the certain knowledge thereof by my self, as being settled in his family of a long tyme, and so have been an eye-witness of his Conversation and deportment. But the many advantages, I have reaped by the Parsons Friendship, shall not in the least induce me to say any thing in this Vindication, which can be challenged by the greatest of his Enemies, to have a shadow of falshood or Flattery, and shall confine this Attestation to a brief account of plain matter of fact, which I hope will give no Offence to this Gentleman, or any others, who may perhaps conceive Unjust thoughts of this Reverend Divine, from the above cited expression.

As for the Parsons Temperance in eating and drinking, I can with a Good conscience confidently declare to all the World, that I never saw by my self, or heard from any other, of the least Insinuation or shadow of excess or Intemperance: Yea on the contrary he hath in all the steps of his Life since he came from

from the University, practised such Austerities, that he hath not only approven himself to all the Neighbourhood singularly and exemplary abstemious; but also, me tears, often injurious to his own health. Many instances whereof are Notour and yet remembered in every place, where divine Providence hath given him any Charge in the Sacred Function. For

From the time he left the University, until he entered upon the Holy Ministry ( which was anno 1656 ) he druck nothing but Water or a little Whey in Summer : and from that time in which he commenced a Minister of the Gospel, until he engaged in a married State, he did not taste Fish nor Flesh, except upon the Lords Day; and ever since he hath restricted himself to eat of one Dish of Meat, and you may believe me, a very little quantity of that will satisfy him; both at home and abroad, albeit there had been the greatest variety of Meats before him, and importuned by many to be less abstemious. And now even in his old Age, he continues the exercise of those unusual Acts of Temperance, which many of fewer years & robust Bodies do decline; in strictly observing such Canonical days of Abstinence and Fasting, as have been observed through many Ages of the Christian Church.

My knowledge in all the forementioned particulars, is so well grounded, that I can confidently appeal any person to accuse me of Falshood in any one of them. And I am apt to believe, that every charitable Christian will incline to give Faith to a Declaration, which I have more than once heard the Parson make of the great goodness of God to him, in these very Words. *Tho there is infinit reason for me to confesse, that if a most gracious God had not been infinitely merciful, I should have been infinitely miserable long ago, and that upon the account of Sin; yet if I were in the Agony of Death, I should find my self obliged to bless Heaven for the restraining Grace thereof, that ( to my best remembrance ) I never polluted my Body with any Act of Luxury, when the Vice of Intemperance is taken in its greatest Latitude for Gluttony, Drunkenness and Lustuousness.*

All which, I hope, will render this Gentleman so sensible of this injury, as to prevent any further uncharitable Reflections, that have any tendency to brand such a grave and eminent Member of the Church with such a beastly Vice, as that of Intemperance, and I hope to gain the same, as to the Removal of

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The *Other* insinuat Calumny, viz. 'That the Stories the Parson tells over his Bottle, are only second hand Stories; as if he had never read the Primary and Original Authors thereof, is as groundless as the Former. For,

As to his knowledge, not only in *History*, but also in *Divinity*, *Physick*, *Law* and other *Liberal Sciences*, it was never suspected by any judicious person, who had occasion to know him better than this Gentleman can be supposed to do, his *Converse* and *Writings* wherever they go, putting the same beyond all doubt.

But that I may be a little more particular on this head. For his knowledge in history, both *Ecclesiastick* & *Civil*, it may be said without derogating from others, that there be few in *Britain*, who have read so much *History* at the first hand: Yea so far is he from picking up little Stories from plagiarist Authors, that I am informed, there was scarce a considerable Historian in *Europe*, which he had not read before he entered into holy *Orders*. And as he hath been happy of a *Scholastick Judgment*, a great *Memory*, and an extraordinary studious Inclination: So *Divine Providence* hath ordered several other Circumstances to contribute to the improvement of his Natural Endowments: among which this was one, that he was greatly obliged to the famous *Beraloch*, a very wise and worthy Gentleman, and of great knowledge in the liberal Arts and Sciences, besides whom it was the Parson's good Fortune to live some years, who not only communicated to him all sorts of Books, but also his advice and direction how to read them profitably, especially *History* and *Mathematicks*.

Neither hath all his time been spent in reading of *History*: For how soon he had ended his course in the *University*, he applied himself to the study of *Medicine* (it having been his Fathers *Vocation*, and in which he acquit himself so well, That he became Professor of *Medicine* in the King's Colledge in *Aberdeen*) to which he found a considerable natural inclination, until after two or three years prosecution thereof, he was informed of his Fathers dying Advice, 'That if any of his Sons found themselves of a melancholly Temper, that they should not prosecute that Employment, for by his own Experience, they would find it very uneasy. However the Parson made so good progress therein, that many poor people have reaped the good effects thereof, by his free and charitable advice,

Next

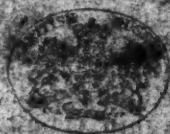
Next he applyed to study the *Law*, and read the *Body* both of the *Civil* and *Canon Law* to so good purpose, That he intended to commence Doctor of both, before he appeared at the *Bar*. But finding himself more inclined to a *contemplative*, than *active Life*, Divine Providence did at last happily determine him to enter upon the sacred *Function*. Tho' after he became a Minister, for his own Information he read all the *Acts of Parliament* and the most considerable *Scottish Practicks*; such as *Hope, Dury and Stairs*.

But in fine, having abandoned all the former Studies, and entered upon the Ministry, he devoted himself intirely to the study of the primitive *Fathers*, with some of the best Modern Writers of Positive Divinity and Polemicks: Upon this I need not enlarge, seeing his Writings give such a convincing proof of his great knowledge in the Works of the ancient *Fathers* (upon the reading whereof, for the space of 30 years, he spent 12 Hours in the natural day) the *Canons* of the *Councils* and the *Popish controversies*, by which he hath approven himself a learned *Divine*, and a sound and zealous *Protestant*. And for his knowledge and practice of *Ecclesiastick Discipline*, it doth abundantly appear in the practice and deportment of an Uniform, Regular well trained people, as perhaps can be instanced of any such other Parish in the Kingdom. Now how can his knowledge, but be more than ordinary, seeing his sedulity in reading is such, for I can say from my certain knowledge, That for these several years, I did never see him allow one half hour of personal attendance upon his own Domestick Affairs: Solitude and retirement being his great delight: So that from these few brief Documents of the Parsons manner of Life & Knowledge, it will, I hope, sufficiently appear, how unjustly the foresaid Calumnies are insinuated, and for the removal whereof, I can confidently assert the truth of the Premises, against any that will attempt to blot his Character upon these heads, whilst I am

R. I.

F I N I S.





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